

AN INTRODUCTION TO
CLASSICAL (LITERARY)
MONGOLIAN

By

Kaare Grønbech† and John R. Krueger

Second Edition, Revised with a New Supplement

OTTO HARRASSOWITZ · WIESBADEN

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CIP-Kurztitelaufnahme der Deutschen Bibliothek

Grønbech , Kaare

An introduction to classical (literary) Mongolian : introd., grammar, reader, glossary, / by Kaare Grønbech and John R. Krueger. – 2. ed., rev. with a new suppl.

ISBN 3-447-01661-2

NE: Krueger , John R. :

Preface

The present work proposes to afford a brief and practical introduction to classical and literary Mongolian, paying special heed to the requirements of those who may pursue their study otherwise unaided. For the student of contemporary Mongolia, there is a special section on the important Khalkha dialect, outlining the transition to the modern language in the light of the classical forms.

The plan of the work is as follows. The progressive exposition of the grammatical structure is paralleled by Mongolian reading selections, which incorporate the new features illustrated in the lesson. Since the grammar is drawn from the reading material, exceptions, minor variations and little used forms are dealt with not at all, or only slightly. Since this is not a work for the specialist, references to parallel features in Turkic and other languages, as well as comments on the origin and development of grammatical forms, have been kept to a minimum or omitted altogether. These features are left to the many more specialized works in other languages, to which this book can only be a stepping stone. Use of the Mongolian script is deferred until the student is prepared with a knowledge of the grammar and has a stock of basic words at his command.

A brief introduction of very general character has been added. It gives broad outlines of Mongolian history, life, institutions and customs, and some political, economic and social data on Mongolia past and present. There is also a list of books suggested for further reading. The choice has been restricted as far as possible to publications in the English language.

The selection of texts has been restricted to fables and easy narratives. Any later edition of the present work will contain additional texts of various kinds, or Professor Grønbech's forthcoming *Anthology of Mongolian Literature* may serve as companion volume to the present work. For the chapter on Mongolian chronology K. G. is alone responsible. Notices of corrections, such as typographical errors and omissions from the vocabularies, will be received with thanks.

K. G.

J. K.

The Central Asian Institute
University of Copenhagen
June, 1954

Acknowledgments

Mr. Krueger's studies in Denmark (1952—1954) were made possible by grants from the United States Educational Foundation in Denmark, which administers funds available under the Fulbright Act.

For much assistance, valuable suggestions and corrections and untiring interest our thanks are due to Professor N. Poppe, Seattle, and Mr. K. Thomsen, M. A., Copenhagen. The authors, however, assume full responsibility for their own errors of fact or judgment.

Preface to the Second Edition

The death of the senior author, Professor K. Grønbech (January, 1957) makes impossible any revision of this book which can represent the views of both authors. Yet, the reactions of reviewers and users, and especially the experience of teaching students from the book over a period of years, have produced a body of corrections and clarification to integrate into any new printing or edition. (The original 1100 copies printed in 1955 were exhausted in 1969.) The most necessary changes and additions have been made in the following way.

Minor changes not affecting the exposition are tacitly corrected by relating over the error, as mistranscriptions, and added word or phrase, and so on. However, changes which present a new view, give additional examples, expand or substantially revise a previous statement, have been placed in a supplementary section (signed by me), and numbered to refer to the page or paragraph in question. For the most part, I think the beginning student can disregard these expansions on his first reading, and take them up on later review when the basic facts have been mastered. A more advanced treatment of Mongolian can be found in the reference grammar by Professor N. Poppe, *Grammar of Written Mongolian* (Wiesbaden, Harrassowitz, 1954), which had just appeared when the present work was completed.

As I shared with my teacher an uncomfortable feeling about the phrase "Written Mongolian" (Ger. *schriftmongolisch*), we devised the term "Classical (Literary) Mongolian" for our title, and meant it to cover both the strictly classical language of the great Buddhist translations (mid-17th through 18th century) as well as the later similar literary language in vertical script. Nonetheless, reviewers and others took us to task on this point, and to bring the second edition more into line with our aim, I have decided to drop Selection X, "The Bird King's Gift", because it is a 20th century composition in a rather unlettered style.

Further, as very many new and important works on Mongolian have appeared in the twenty years that have elapsed since I first prepared the manuscript for my teacher's redaction, there is no longer a need for the "Synopsis of Khalkha Mongolian." Likewise omitted are the Bibliographical suggestions (p. 16) and the Bibliography on pp. 107—108, which now represent a very narrow and dated view. The student's instructor will be in a position to give him further references for additional study. I have also dropped the section on Mongolian Chronology (pp. 102—106) as inappropriate to the book. Though interesting and useful, it is out of place here, and the specialist can secure this information from copies of the first edition.

I point out particularly that the section "Recent Political Events in the MPR" describes 1955, not 1975, but only the final sentence was corrected, as the reader can now easily learn about the contemporary MPR from many popular sources.

The reader which accompanied Professor Grønbech's university lectures on Mongolian was his privately circulated *Mongolske tekster i originalskrift* (Copenhagen, 1945), which was to have formed the point of departure for his "Anthology of Mongolian Literature" that never appeared. To fill the need for an old-script reader to accompany this grammar, I independently later prepared for my classes, from the original sources, a new edition of most of the materials earlier selected by him, together with my own notes and vocabulary additions. It appeared as *Supplementary Texts in Mongolian Script for First Year Readings* (The Mongolia Society Special Papers, Issue Four, 1965, 43 pp., \$5; P. O. Box 606, Bloomington, Indiana 47401), and can serve as a logical companion to this grammar. Moreover, the glossary of this grammar is already fully keyed to the vocabulary required there, so that no other dictionary is needed.

As the materials of the Supplements reflect only my own views, I take full responsibility for them. Naturally, I should welcome the comments of users that might make this little work more effective and accurate.

Summer, 1973
Bloomington, Indiana

John R. Krueger.

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I. Introduction

Historical Background

At the beginning of the 13th century, mediæval Europe was relatively complacent except for the shifting fortunes of the Crusaders, who in 1204 had taken and sacked Constantinople. Political and religious controversy such as the sporadic armed conflict between the Moslem and Christian spheres and the internal dissensions between the Roman Catholic and Eastern Orthodox branches of the Christian church served both to weaken Europe within and to distract attention from events in the world without.

Then, with little or no warning, catastrophe fell.

Arising from the barren plateau of Mongolia, fierce armies of nomadic horsemen swept across the broad plains and steppes of Central Asia, sacking and laying cities waste, putting whole populations to the sword and in general crushing civilizations and destroying cultures in their path. In the brief span of 30 years (1211—1241), the roving Mongol hordes of Genghis Khan and his successors overran most of Europe and Asia, and made themselves masters of a vast empire which ranged from the Yellow Sea in the Far East and drove a wedge into the heart of Central Eastern Europe, the Hungarian *alföld* (lower plain). Europe trembled before the dreadful calamity doubtless about to be imposed by these all-engulfing conquerors who devastated everyone who dared oppose them. Had the Mongol barbarian ravages gone unchecked, the dissolute governments would surely have toppled before the onslaught of these warlike invaders already battering at the gates. This would have spelled the doom of Western civilization, and it is doubtful if it would have recovered for many centuries.

As it was, though, on the eve of certain victory, the Mongol tribesmen turned back from the threshold of Europe as mysteriously and quickly as they had come. Internal affairs of state arising from the death of Genghis Khan's son and successor, Ögedei, recalled the Mongol princes to Mongolia to vie with each other in being elected the new Khan. In any event, they were more interested in the riches of China or even in uniting the Turco-Mongol peoples than enslaving all of Europe, but no Mongol leader after Ögedei could muster sufficient strength and unity among the loosely knit clans to return to Europe. Because they withdrew of their own accord, European statesmen were never quite certain for centuries when a new scourge from the East would descend on them to cleanse and chastise their decadent monarchies.

The moment of Mongol glory had come and gone. But in spite of carnage and slaughter on a scale the world had never known, the Mongols freed the long overland trade route from China to the West, and paved the

way for introduction of Eastern arts, crafts, inventions and discoveries, such as gunpowder and printing.

But who were these Mongols? Where did they come from and why? How can it be that they almost conquered the then known world?

The Mongols were certain tribes of Eastern Asia, whose leader Temüjin (1167?—1227) united his loosely bound nomad clansmen, supplemented by some Turco-Tatar peoples, into a supreme fighting force. He was crowned Emperor in 1206 and given the name *Chinggis* (variously transcribed, mainly through Persian sources, as Jingis, Genghis, *etc.*) and the title *Qagan* (transcribed as Khan, Khagan, *etc.*).

It was not, as many once supposed, desiccation of tribal pasture lands that gave rise to the imperialistic eruption of the Mongols in the 13th century. The Mongol advance was merely the last great wave in a cycle of westward expansion of nomadic groups, much like their predecessors, the Huns, under Attila. Although the efficacy of their military methods cannot be disputed, the Mongol cycle was in the upward swing of strength, while that of the conquered peoples was in the downward swing of decline.

Their remarkable success in warfare can be attributed not only to their superb organization, discipline and leadership, but also to their unbelievably hardy men and sturdy horses, who travelled great distances with a minimum of food and rest, and then overcame by skill numerically superior foes. At the height of their conquests, a nation of about a million subjugated other nations with a total population of over a hundred million. Without doubt, the Mongol invaders left their mark on European history.

The Mongolia of today

Mongolia is now purely a geographical location; linguistically and politically there are several Mongolias. In historical times, the nomads ranged far and wide across the steppes and deserts, but now with the formation of political boundaries not freely passable, the tribes are more or less established in specific areas.

The largest and most significant Mongol state is the Mongolian People's Republic (*büügüde nairamdaqu mongyol arad ulus*), which before 1924 was known as Outer Mongolia, because of its greater distance from Peking (Peiping), seat of the Manchu dynasty in China. It occupies an area of 606,000 sq. miles (as large as the United States east of the Mississippi river and north of the Ohio river), and is located somewhat northwest of China, south of Siberia and west of Manchuria. Its capital Ulān Bātur (*ulayan bayatur*, red hero), which was formerly called Urga (*örgege*, residence of a prince), lies about 900 miles due northwest of Tientsin on the Yellow Sea, on a line which crosses Peking and Kalgan, the latter for centuries the traditional gateway to Mongolia (the name indeed derives from *qayalyan*, gate).

Mountains are found along most of the north, northwest and southwest, while along the southern border of Outer Mongolia, lies the famous

Gobi (*yobi*, desert), a desolate plateau stretching some 600 miles southwest-northeast, about 3,000 feet above sea-level.

Published statistics on the population are at considerable variance with each other. There are somewhat under a million Mongols in the Mongolian People's Republic. The major dialect in the MPR is the Khalkha.

Inner Mongolia, which never had an independent political existence, has been absorbed into northwest China, namely the four provinces of Ninghsia, Suiyüan, Chahar and Jehol. It lies south and southeast of the MPR, forming a belt between it and the Great Wall of China. There are perhaps less than a million Mongols in Inner Mongolia, and they have lost much ground in recent years to the relentless advance of Chinese colonization, which overshadows them economically, and dominates them politically. The major dialects are the Chahar and Ordos.

Contiguous to the MPR, and directly north of Ulān Bātur, lies the Buryat Mongol ASSR, which is a part of the Soviet Union. The capital and chief city is Ulān Ude (*ulayan egüde*, red gate), formerly Verkhneudinsk. About a quarter of a million Mongols speak Buryat dialects. The best known geographical feature is Lake Baikal, which divides the cisbaikalian (northwestern) from the transbaikalian (southeastern) section.

In addition to these major divisions, there is a considerable quantity of Mongols in the Hsingan province of Manchuria, much under a million, divided into a number of tribes whose dialects are mostly related to those of Inner Mongolia. Perhaps a million Mongols are scattered throughout the Chinese province of Sinkiang (Chinese Turkestan), to the southwest and west of the MPR, in the Koko-Noor (*köke nayur*, blue lake) district of northeastern Tibet, and until recently in the distant Kalmyk territory on the lower Volga near the Caspian Sea. In Central Afghanistan some tribesmen still retain their Mongol dialect.

The Mongols

Physically, the Mongols are short-statured, with yellowish skin and black hair: their features are with broad noses, prominent cheekbones, and slanting eyes, set in a generally flat face. They are organized into tribes and clans, and lay great stress on family ancestry and genealogy. They live mostly in round felt tents, which are quickly disassembled and suited to their way of life.

The traditional, and still major, occupation of the Mongols is livestock breeding, which provides the essential human needs of housing, clothing and food. The animals raised are camels, horses, cattle, sheep and goats. Hunting, especially of furbearing animals, is a profitable sideline for many Mongols, but farming, owing to the sandy, stony ground, is virtually impossible except in a few river valleys. Although the essentially nomadic life of most of the population, moving their herds

from pasture to pasture, is not conducive to industry or manufacturing, there is some mining of coal and sulphur, and some tannery and dairy industry.

In religion, the Mongols are Buddhists, this religion having been finally introduced in 1577 after several unsuccessful attempts on the part of various emperors and princes as far back as the 13th century. The spiritual head of their faith is the Dalai Lama of Tibet. Buddhism revolutionized the habits of the Mongols by gradually tying them to places where there were temples. This played an important part in converting them from a nation of nomadic warriors into placid herdsmen.

After the turn of the century, and before the establishment of the MPR, Mongolia and Central Asia in general were the scene of various scientific expeditions to collect geological, archeological and palaeontological data, with a view to confirming theories that Central Asian plateaus had been a cradle of development for dominant mammalian species. Rich fossil remains were discovered on the Kalgan-Urga road, and in the central desert of Mongolia were discovered the famous dinosaur eggs popularized by recent writers.

Recent Political Events in the MPR

When the Manchu dynasty finally collapsed in 1911, under pressure of continued uprisings by revolutionaries such as Sun Yat-sen, China adopted a republican form of government. The Mongol princes took advantage of this to throw off the Chinese yoke and established the so-called Living Buddha (*qutuytu*) as ruler. The territory of Outer Mongolia see-sawed between Russia and China until the early twenties, when in 1921 a Soviet-inspired People's Republic was set up. A constitution patterned after that of the USSR was adopted in 1924, and the young Soviet protectorate gradually introduced measures which considerably changed the largely feudal society by abolishing theocratic rule (aided by the death of the Qutuqtu in 1924), reducing the numbers of lamas (which formerly claimed a third of the male population), establishing an army, and adding other features of a modern state.

The non-existence of foreign relations with nations other than the Soviet bloc, and the growing close collaboration between the MPR and the USSR have made it a political satellite of the Soviet Union. It was not until after the Second World War, however, when China itself had fallen to the Communist advance, that Mongolia was officially recognized as independent by the Chinese in 1946.

In the governmental structure of the MPR, representation of the people is carried out in a bicameral assembly, the Great *qural* and the Small *qural*. The Prime Minister or Premier, until his death in 1952, was Marshal Choibalsang. The incumbent is Tsedenbal.

Since 1924, few Westerners (except some Soviet citizens) have been permitted to enter the MPR, and our knowledge of events there is

based almost entirely on second-hand sources. The American vice-president, Henry Wallace, did visit Ulān Bātur briefly in 1944 on his tour of the Soviet Union. The Western world was given another glimpse of Mongol fighting strength when in 1945, just before the Japanese surrender, a small but well-equipped Mongol army together with Soviet forces attacked Japanese installations in Manchuria and Inner Mongolia. After a brief and successful campaign, the Mongols retired.

In 1946, the application of the MPR for membership in the United Nations was rejected, chiefly because it was felt that information about conditions in Mongolia was lacking, and that this reflected on the Mongols' ability to engage in international relations. In 1961, Mongolia was admitted to the UN, but at the time of present writing (1973), there are no diplomatic relations between the MPR and the United States.

The Mongolian Language

The Mongolian language usually ranks as a member of the Altaic family of languages, whose three major divisions are the Manchurian (or Tungus), the Mongolian, and the Turkic (or Turco-Tatar) groups of languages. The supposed genetic affiliation of these groups has never been proved, but the practical utilization of the term 'Altaic languages' lies in the presence of common traits in the syntax, general structure and vocabularies of the three language families.

Mongolian is characterized *inter alia* by vowel harmony, absence of initial and final consonant clusters, non-existence of long consonants, absence of gender and a general agglutination of suffixes. The subject generally occurs first in a sentence, and the verb in final position, with other modifying elements arranged between them. Syntactically, the sentences are periodic, being joined by various gerunds and participles, which correspond to the relative clauses and sequence of tenses of Western languages.

The tradition of the written language rests on a very old basis. Writing was introduced under Chinggis Qagan in the early 13th century, by borrowing the vertical script of the Uighurs (who had taken it from the Sogdians). Although the script is alphabetical, it can often be ambiguous, as many letters, especially *t/d*, *k/g*, *o/u*, and *ö/ü*, are not distinguished from each other.

Ancient Mongolian is the Mongolian language in the 12th and 13th centuries. When it was committed to writing in 1204 (if we accept the Mongol tradition), it already reflected a somewhat earlier pronunciation.

Classical Mongolian is the literary language as it was treated by the translators of the Tibetan lamaistic canon, the Kanjur, under the zealous Mongol emperor Legdan Qagan (1604—1634). It was fixed in its final form by the revised edition xylographed in Peking in 1720, and in this latter shape has remained the literary norm to the present day. The second part of the canon, the Tanjur, followed in 1749.

There has been no inner development of the literary language, except insofar as scribes in the last several centuries tend to avoid words that no longer persist in the colloquial, and to introduce words and meanings that are current nowadays though unknown to the classical written language. The same is true to some extent of grammatical forms and syntax.

The modern literary language, then, reflects an earlier stage, with the form of words fixed by written tradition, just as English spelling is. It is much as though Shakespearian English, with an admixture of Chaucerian and modern words, were the medium of written communication today. For example, the modern dative ending *-da* continues to be written in the older form *-dur*; the word *dolōn*, seven, which lost its intervocalic *γ* centuries ago, is still written in the uncontracted form *doloyan*, much as English 'eight' retains the old *gh* (still heard, however, in German or Dutch *acht*).

The classical (literary) language is to be the subject of study in these pages.

Modern Dialects

The Mongolian language is divided into a number of dialects, all sharing the same general grammatical and syntactical features, and more or less mutually comprehensible in spite of phonetic differences and developments. There is a large central group with four important dialects or groups of dialects, and three marginal dialects.

The Khalkha Mongolian dialect, comprising some 700,000 speakers in the MPR, as the language of a formally independent political unit and that with the greatest single number of speakers, may be regarded as the most important.

To the north of the centrally located Khalkha lies the Buryat Mongolian, whose speakers number 240,000, divided into the northern (cisbaikalian) and the southern (transbaikalian) divisions. South of Khalkha Mongolian, in the Chinese provinces of Inner Mongolia, are a number of dialects of which the Ordos and Chahar are best known. The Mongolian dialects of Manchuria are little investigated. Most of them belong together with the Ordos and Chahar to the South Mongolian group. The above comprise the eastern branch of Mongolian (Buryat in the north, Khalkha in the center, and Chahar and Ordos in the south).

The western branch of Mongolian is the Oirat dialect (generally called Kalmyk in Europe), spoken by some 130,000 persons. It is located far to the west in the former Kalmyk ASSR, west of the lower Volga at the north end of the Caspian sea. There are also speakers of Kalmyk in Sinkiang, Ch'ing-hai (in the Koko-Noor district), in Dzungaria (*jegün yar*, left hand) or West Mongolia, in Alashan and Edsin Gol.

In addition to these divisions, there are three isolated dialects. The Dagur is spoken in northern Manchuria, and has been influenced by Tungus. The Monguor (with related dialects) is spoken in the Kansu province of China, and in northeastern Tibet (Koko-Noor), and is strongly influenced by Chinese. The Mogul (Hazara and Aimak) is spoken in central Afghanistan northwest of Kabul.

Literature

The earliest Mongolian literary composition is an imperial chronicle, the so-called 'Secret History of the Mongols' (*mongγol-un niyuča tobčayan*), which may have been composed in the 13th century. Buddhist activity apparently set in under Qubilai Qagan, but the earliest translations of which we possess direct evidence date from the beginning of the 14th century. From that century we also possess a number of inscriptions but from following centuries only a trickle of documents on stone or paper has reached us.

A tremendous literary effort began shortly after 1600 when Legdan Qagan of the Chahars set his clergy the task of translating the whole of the Tibetan lamaistic canon, the Kanjur, into Mongolian. The literary Mongolian language of that translation (itself a faithful continuation of an unaltered tradition reaching back to the days of Chinggis Qagan) became, with slight modifications, the established norm for all later Mongolian literature.

The 17th, 18th and 19th centuries saw the production of a rich Buddhist and historical literature, the former culminating in the energetic printing activity in Peking in the 18th century, and the latter beginning about 1625 and continuing without interruption till the end of the 19th century. In this century the thread was again taken up, this time under Japanese auspices, only to be exploited later for the purposes of nationalistic propaganda.

The Mongolian Script

The alphabetic script of the Uighurs had been adopted by the Mongols as early as the time of Chinggis Qagan, and according to Mongol tradition, in 1204. The first known inscription dates from 1225, and there is definite evidence that before the middle of that century the Uighur script was used for literary compositions. In 1269 Qubilai Qagan authorized a modified form of the Tibetan script for use in Mongolian chancelleries (the *ᠬᠦᠫᠠᠭᠤᠰᠤᠫᠤ* or 'square' [*dörbeljin*] script). It continued in official use until about the middle of the 14th century, but was unable to compete with the much easier Uighur cursive script, which has remained in use until the present day.

For use among the Western Mongols, an improved form of the alphabet was devised in 1648. It is still used by the Kalmyks, the Mongols in the T'ien Shan in Sinkiang, and those in the Koko-Noor.

In the course of the 17th and 18th centuries the Mongolian alphabet adopted a few modifications from the Manchu alphabet. The Manchus had taken over the Mongolian script in 1599 and in 1632 submitted it to a process of revision and improvement, which benefited the Mongolian mother alphabet later.

The awakening of political consciousness in the last three decades was a thrust at the ancient tradition, and on Russian soil the link with the past through the Mongolian script was done away with at a stroke, when the Buryat Mongol ASSR adopted a modified Russian alphabet in 1937, and thus made literacy quickly available to all. In 1946, the Mongolian People's Republic followed suit. Books, periodicals and other writings are now apparently printed entirely in Cyrillic script. In essence, the dialects are now represented in writing as spoken.

II. Grammar

Lesson One

Contents. Alphabet and transcription; pronunciation; composition of words; accent; vowel harmony; parts of speech; gender; article.

§ 1. **Alphabet and Transcription.** The Mongolian alphabet, as here transcribed, consists basically of 23 letters: *a, b, č, d, e, g, γ, i, j, k, l, m, n, o, ö, q, r, s, š, t, u, ü, y*.¹ Other transcriptions may employ somewhat different letters and use various diacritical marks, but these and other differences are slight, and will be readily understood by the student.

The Mongols themselves make no distinction between certain pairs of letters and use moreover the following order of letters: *a, e, i, o/u, ö/ü, n, q, γ, b, p, s, š, t/d, l, m, č, j/y, k/g, r, v, h*. The three letters *v, h* and *p* occur solely in Chinese, Tibetan, Sanskrit and other foreign words.

§ 2a. **Pronunciation.** The letters *č, j* and *š* may be pronounced as in English *church, judge* and *show*. The letter *γ* denotes an open back *g*, the voiced equivalent of the *ch* in German *acht*. The letter *q* originally denoted a velar (back) *k*, which in nearly all dialects has passed into the corresponding fricative *χ* (the unvoiced counterpart of *γ*). It may be pronounced in either manner. The remaining consonants have, roughly speaking, their normal English values.

In most modern dialects the vowels have been somewhat modified, varying according to dialect. *e, ö, ü* and sometimes also *i* are articulated with the middle part of the tongue, and *o* and *u* are pronounced with a marked narrowing of the articulating organs. For convenience they can be given their European values, with *ö* and *ü* as in German.

§ 2b. **Composition of Words.** The phonetic makeup of Mongolian words is simple, usually a regular alternation of vowels and consonants (*köbegün*, son). There are no initial or final consonant clusters, although two consonants may come together medially (*ülemji*, more). Mongolian has diphthongs in which the second element is *i* (mostly originating from an earlier *yi*, still reflected by the Mongolian script, but no longer recognized by the Mongols themselves) as in *sain* (from *sayin*) good, or *dalai*, sea. There is no notation for long vowels or consonants in the classical language. The few double letters seen are due to orthographical convention or hiatus.

¹ This is the order used in the lesson vocabularies. The glossary, however, uses a slightly different order.

Genuine Mongolian words may not begin with *l* or *r*, and may end only with *b*, *d*, *g*, *γ*, *l*, *m*, *n*, *r*, *s* and *š*. The presence of a following *i* causes *s* to become *š*. In manuscripts from South Mongolia *a* and *e* often become *i* after *č* and *ǰ*, especially in the second syllable, as in *üǰi-* for *üǰe-*, *čičeg* for *čēceg*.

§ 3. **Accent.** As a stress accent is not an integral part of the phonetic makeup of a word, the position of the accent may shift freely between syllables, and is phonologically irrelevant. For the purposes of reading a text in the classical language, however, the accent may be placed on the first syllable throughout.

§ 4. **Vowel Harmony.** The principle of vowel harmony is observed throughout the Mongolian language. Accordingly, the vowels in a word must all be front (or soft) vowels (*e*, *i*, *ö*, *ü*) or back (or hard) vowels (*a*, *i*, *o*, *u*). Note that *i* may occur in both series, probably because in the oldest language it had a velar counterpart (like the Turkish *ı* or the Russian *jery*) which later merged with *i*.

The vowel of the initial syllable determines whether the word will contain all front or all back vowels.

front	<i>köbegün</i>	son, boy
	<i>ögülerün</i>	saying
back	<i>qoyar</i>	two
	<i>bayasqulang</i>	gladness, rejoicing

Vowel harmony affects the velar consonants *k/g* as well, *k/g* being used with front vowels, and *q/γ* being required by back vowels.

<i>ayula</i>	mountain
<i>degü</i>	younger brother
<i>bari-γ-ad</i>	taking
<i>üǰe-g-ed</i>	seeing

As a result of vowel harmony, there are two forms for nearly every declensional and conjugational ending.

<i>ayulan-dur</i>	dative case (back)
<i>degü-dür</i>	dative case (front)
<i>bariluy-a</i>	perfect tense (back)
<i>üǰelüge</i>	perfect tense (front)

Labial harmony (whether rounded may follow unrounded vowels, or *vice versa*), such as in Turkish, is not observed in Classical Mongolian. All vowels may occur in all positions, but *o/ö* do not occur outside the first syllable (or in suffixes) unless *o/ö* are also in the first syllable. The vowels *a* and *u* are generally followed only by *a*, *u* or *i*, and likewise, *e* and *ü* by *e*, *ü* or *i*. *i* can be followed by all vowels except *o/ö*.

§ 5. **Parts of Speech.** The three main categories of speech are the noun, verb and indeclinables. There is no difference in form between adjectives

and nouns, and no fundamental difference between these and the pronouns, although pronouns have certain characteristics of their own. Verbs may be formed from nouns, and nouns formed from verbs, but the stems thus produced are then one or the other. Some adverbs are in reality case forms of nouns, and many postpositions derive from nouns. Interjections, conjunctions and certain functional particles (as interrogative and negative) are indeclinable.

§ 6. **Gender.** Mongolian nouns have no grammatical gender. Sex is expressed only in the inherent meaning of the word, which fact plays no rôle in declension.

§ 7. **Article.** The Mongolian word *nigen*, one, is used as an indefinite article, and may occur before or after another adjective.

<i>nigen yeke ayula</i> }	a large mountain
<i>yeke nigen ayula</i> }	
<i>teimü nigen yajar-a</i>	in such and such a place

There is no definite article.

Vocabulary 1

NB. The first occurrence of a word is entered in the vocabulary to that lesson. Verbs are entered by their stem form, followed by a dash. A few words are given on second occurrence.

<i>ayula(n)</i> ¹ mountain	<i>nige(n)</i> one, a
<i>bari-</i> to take	<i>ögüle-</i> to say
<i>bayasqulang</i> gladness, rejoicing	<i>qayan</i> king, Khan
<i>čecэг</i> flower	<i>qoyar</i> two
<i>dalai</i> sea	<i>sain</i> good
<i>degü</i> younger brother	<i>teimü</i> such, such a
<i>eme</i> female, woman	<i>üje-</i> to see
<i>yajar</i> land, country, place	<i>ülemji</i> more
<i>köbegün</i> son, boy	<i>yeke</i> large, great

Lesson Two

Contents. Cases; nominative; nominative particles; genitive; accusative; word order. Reading exercise (1).

§ 8. **Cases.** The noun in classical Mongolian is declined in seven cases: nominative, genitive, accusative, dative-locative, ablative, instrumental and comitative (also called sociative). Of these, the first three are

¹ For an explanation of words in *-(n)*, see Lesson Three, § 18.

syntactic in their functions, while the remainder all indicate spatial and other notional relationships.

The same set of endings is used for adjectives, nouns, pronouns and verbal nouns alike.

It is an orthographical convention of Mongolian to write declensional and certain other endings as a separate word, which avoids disturbing a familiar word picture in the original script. In transcription these elements are separated by a dash.

§ 9. **Nominative.** The nominative case is the case of the subject, and displays the stem form of the noun. Sentences with verbs of predication have the subject in the nominative case.

yeke ayula бүлүге.
yayun буй?
bars yayun idemüi?
ene бүлүге.

It was a large mountain.
 What is it?
 What does a tiger eat?
 That was it.

§ 10. **Nominative particles.** The nominative is often denoted by the particle *ber*, which emphasizes the preceding word (much like Turkish *da*, *de* or Russian *же*) and indicates that that word is the subject. Its origin lies in an ergative construction (note *infra*, Lesson Three, § 16, the similarity to the instrumental ending *-bar/-ber*).

odqan köbegün ber bars-i The youngest son saw the tiger.
üjebei.

In the primitive form, this would be rendered somewhat as follows: "By the youngest son seeing was performed with respect to the tiger."

The particles *inu* and *anu* are of similar function. They owe their origin to the genitive forms of **i*, he, and **a*, they (these nominative forms no longer exist), and function as a kind of definite article. Although they frequently retain the meaning 'his, their' in the classical language, the distinction between singular and plural is not observed.

basa qoyar aqa-nar anu
ögülebei

Then { his }
 { the } two elder brothers
 said:

§ 11. **Genitive.** Mongolian nouns in the genitive have the ending *-un/-ün* for stems ending in a consonant except *-n*, and the ending *-yin* for vowel stems. Stems in *-n*, however, take only *-u/-ü*.

ger house
ger-ün
eke mother
eke-yin
köbegün son
köbegün-ü

bars tiger
bars-un
aqa elder brother
aqa-yin
qayan king
qayan-u

The genitive plus the verb 'to be' is often used in the function of a verb 'to have'.

*qayan-u yurban köbegün
bülüge.*

The king's three sons were (or existed), i.e., the king had three sons.

The genitive case always occurs before the element which it modifies.

§ 12. **Accusative.** The accusative is the normal case of the definite direct object. Its ending is *-i* after consonants, and *-yi* after vowels.

köbegün ber bars-i üjemüi.

The son sees the tiger.

ečige ber eke-yi asayubai.

The father asked the mother.

When the object is indefinite, the form coincides with the nominative, in the so-called absolute or indefinite case.

bars miqa idemüi.

A tiger eats meat (not a particular piece, but meat as a general practice).

The object stands in almost adverbial relation to the verb, and might be rendered literally by 'the tiger meat-eats'. If a specific piece of meat were meant (such as one mentioned previously), that would of course require the regular accusative.

bars ber miqa-yi idemüi.

The tiger eats the meat.

§ 13. **Word Order.** The essential order of words in the Mongolian sentence requires the subject to come first, and the verb last, while all other elements are arranged in between. Adjectival or attributive elements, including constructions with declined verbal nouns, precede the noun, and any object or complement precedes the verb.

yeke nigen bars ber

oi-dur

oduysan

A big tiger ate

big a tiger nom. part. in the woods having gone

the king's

qayan-u yurban köbegün-i idebei.

three sons, who

king's three sons (acc.) ate

had gone into the woods.

Reading Exercise (1)

NB. Owing to the connected thought of this and later reading selections, it is necessary to present some forms not yet discussed in the grammar. These are explained in accompanying notes.

nigen yaĵar-tur¹ qayan qatun goyar² bülüge. tere qayan-u yurban köbegün³ bülüge. yurban köbegün-ü ečige ber qayan bülüge. köbegün-ü eke ber qatun bülüge. eke-yin yurban köbegün bülüge. qayan yurban

¹ *nigen yaĵar-tur* is in the dative case: 'in a (certain) country'.

² *qayan qatun goyar*, lit. 'king queen two', or 'king and queen'.

³ *yurban köbegün*, 'three sons'. The presence of a qualifying number makes a plural ending unnecessary.

*köbegün-i bariyad*⁴, *oi ayulan-dur*⁵ *odbai*. *ayula yeke bülüge. yeke*
⁵ *ayula bülüge. nigen bars oi-aça*⁶ *yaruyad*⁷, *yurban köbegün-dür irebei*.
*odqan köbegün ber bars-i üjged, ögülerün*⁸, *'oi-dur olan bars*⁹ *buyu.*
bars yayun idemüi?, *ögülebei*. *yeke köbegün ber odqan köbegün-dür*
*ögülerün, 'bars miqa čisu*¹⁰ *idemüi*, *ögülebei*. *odqan köbegün asayurun*¹¹,
'bars-un miqa ken idemüi?, *ögülebei*.

Vocabulary 2

-aça/-eče ablative case	yar- to come out
anu nominative particle	yurban three
aqā elder brother	ide- to eat
asayū- to ask	inu nominative particle
-bai/-bei preterite tense	ire- to come
bars tiger	ken who
basa then	miqa(n) meat, flesh
ber nominative particle	-mui/-müi present tense
bui, buyu is, there is (present tense)	-nar/-ner plural ending
bülüge was, there was (perfect tense)	od- to go, proceed
čisu(n) blood	odqan youngest
-dur/-dür dative case	oi woods, forest
ečige father	olan many, much, very
eke mother	qatun queen
ene that	-run/-rün verbal ending
ger tent, house, home	tere this
-yad/-ged verbal ending (see notes)	-tur see -dur
	yayun what?

Lesson Three

Contents. Dative-locative; ablative; instrumental; comitative; variable -n stems; nominal inflection table; reflexive forms of nouns. Reading exercise (2).

§ 14. **Dative-locative.** The dative case has the usual 'to, for' meanings, and incorporates as well the 'in' meaning of the locative. It has the endings -tur/-tür. After vowels, *m*, *n*, and *l*, the ending is -dur/-dür.

⁴ *bariyad* is a verbal form coordinate with the finite form *odbai*, he went. It may be translated 'taking his ... he went ...' or 'he took ... and went ...'.

⁵ *oi ayulan-dur*, 'to the woods and mountains, or to the wooded mountain (i.e., out in the wilds)'. The case ending may refer to both words, or the first word may qualify the second.

⁶ *oi-aça* is in the ablative case: 'from the woods'.

⁷ *yaruyad* is the same construction as in Note 4.

⁸ *ögülerün* may be translated for the time being as 'saying'. Its value is little more than that of introductory quotation marks.

⁹ *olan bars*, 'many tigers'. Expressions of plurality do not generally require the plural ending.

¹⁰ *miqa čisu*. Supply 'and' to make it 'flesh and blood'.

¹¹ *asayurun* may be translated as 'asked'.

<i>nigen yaĵar-tur</i>	in a (certain) country
<i>tere čay-tur</i>	at that time, then
<i>tere jüg-tür</i>	in that direction, that way
<i>oi-dur odbai.</i>	He went to the woods.

Another form of the dative is in *-a/-e*, and is mostly encountered in older texts. It is often used to prevent a tiresome repetition of *dur*, *dur*. The spoken language has *-d(ə)*, which goes back to still another suffix *-da/-de*, which also may be met with occasionally in literary Mongolian. By way of compromise many recent MSS write *-du/-dü*.

§ 15. **Ablative.** The ablative case, which ends in *-ača/-eče*, has the meaning 'from', and is also used in expressions of comparison.

<i>oi-ača</i>	from the woods
<i>qola-ača</i>	from afar
<i>ger-eče</i>	from the tent
<i>nada-ača küčütei bolbasu</i>	if he be stronger than I

§ 16. **Instrumental.** The instrumental case expresses 'by means of, with, for', and has the endings *-iyar/-iyer* after a consonant, and *-bar/-ber* after a vowel.

<i>öber-ün čisun-iyar</i>	with his own blood
<i>üčügen üne-ber</i>	for a low price
<i>modu-bar, modun-iyar</i>	with a stick, by means of a club

§ 17. **Comitative.** The comitative case (also called the sociative case) is the case of accompaniment, 'with, together with, in the company of', and has the endings *-luya/-lüge*.

<i>aqa-luya</i>	with (his) older brother
<i>ečige-lüge</i>	with father
<i>altan-luya adali</i>	similar to gold

§ 18. **Variable -n Stems.** Nouns ending in *-n* are of two types: stable *-n* stems and variable *-n* stems. The former, as the name indicates, retain the *-n* in all cases. In the latter type, the nominative and the definite accusative may retain *-n* or may lose it, and the indefinite loses it, while the instrumental may use either stem.

Apart from this, however, is the fact that nouns ending in *-n* generally lose this consonant when a suffix beginning with a consonant is added, e.g., *γurban*, three, but *γurbayula*, the three of them (< *γurban* + *γula*).

<i>ayulan-dur odbai.</i>	He went to the mountain.
<i>bars ber miqa-yi idemüi.</i>	The tiger eats the meat.
<i>bars (ber) miqa idemüi.</i>	A tiger eats meat.
<i>modu-yi</i> } <i>baribai</i>	He seized the club.
<i>modun-i</i> }	
<i>modu-bar</i> }	He killed the tiger with a club.
<i>modun-iyar</i> } <i>bars-i alabai.</i>	

§ 19. **Nominal Inflection Table.** We now may regard the complete picture of nominal inflection.

NOMINAL INFLECTION TABLE

Case	Consonant Stem	Vowel Stem	-n Stem ¹	
	back	front	back	front
Nom.	čary	ger	modu(n)	köbegün
Gen.	čary-un	ger-ün	modun-u	köbegün-ü
Acc.	čary-ı	ger-ı	modu-yı modun-ı	köbegün-ı
Dat.-Loc.	čary-tur čary-a	ger-tür ger-e	modun-dur modun-a	köbegün-dür köbegün-e
Ablat.	čary-ača	ger-eče	modun-ača	köbegün-eče
Instr.	čary-ıyar	ger-ıyer	modun-ıyar modu-bar	köbegün-ıyer
Comit.	čary-lıya	ger-lüge	modun-lıya	köbegün-lüge

¹ Both front and back words may be stable or variable

§ 20. **Reflexive Forms of Nouns.** Mongolian expresses the reflexive pronominal adjective 'one's own' by a reflexive suffix added after the declensional suffix, which in the gen., acc. and dat. cases may assume a different form. These forms always refer back to the subject of the sentence, *i.e.*, our (own) father, his (own) tent. The basic endings are *-iyan/-iyen* after a consonant, and *-ban/-ben* or *-yan/-gen* after a vowel. These endings may in themselves serve as the genitive and accusative forms. The genitive and dative also have some anomalous forms.

aga degü qoyar bars-i ečige-dür-iyen ögbei. The elder and younger brother gave the tiger to their (own) father.

Gen. }	<i>qayan-yuyan</i>	<i>eke-yügen</i>
	<i>qayan-(y)uban</i>	<i>eke-yüben</i>
Acc. }	<i>qayan-ıyan</i>	<i>eke-ben</i>
Dat.-Loc.	<i>qayan-dur-ıyan</i>	<i>eke-dür-ıyen</i>
	<i>qayan-dayan</i>	<i>eke-degen</i>
Ablat.	<i>qayan-ačayan</i>	<i>eke-ečegen</i>
	<i>qayan-ačaban</i>	<i>eke-ečeben</i>
Instr.	<i>qayan-ıyar-ıyan</i>	<i>eke-ber-ıyen</i>
Comit.	<i>qayan-luya-ban</i>	<i>eke-lüge-ben</i>

Reading Exercise (2)

odqan köbegün ber aqa-luya oi-ača yaruyad, qayan ečige-dür irebei. odqan köbegün ber bars-i üjged, aqa-dayan ögülerün, 'oi-dur bars üjged, bars-i alamui'¹, kemen² ögülebei. aqa ber degü-ben bariyad, oi-ača yaruyad ger-tegen irebei. aqa degü qoyar modu-bar bars alayad, 5 bars-i ečige-dür-ıyen ögbei. qayan bars-i yeke dura-bar bariyad, yurban köbegün-ıyen eke qatun-dur ögbei.

Vocabulary 3

<i>adali</i> like, similar	<i>keme-</i> to say
<i>ala-</i> to kill	<i>küčütei</i> strong
<i>alta(n)</i> gold	<i>modu(n)</i> tree, wood, stick
<i>bolbasu</i> if, if it be	<i>nada-</i> stem of <i>bi</i> I
<i>čay</i> time	<i>öber</i> oneself
<i>dura(n)</i> desire, pleasure	<i>ög-</i> to give
<i>yurban</i> three	<i>gola</i> far, distant
<i>yurbayula</i> a group of three	<i>üčügen</i> little, small
<i>jüg</i> direction, side	<i>üne</i> price, value

¹ *bars-i alamui*, lit. 'seeing a tiger . . . , we kill . . . ' (the subject 'we' is drawn from the context), and freely, 'when we see a tiger in the woods, we (habitually) kill the tiger'.

² *kemen*. Translate 'saying'. Its value here is that of closing quotation marks (equals Turkish *diye*).

Lesson Four

Contents. Adjectives and comparison of adjectives; adjectival suffixes; avoidance of ambiguity; formation of plurals; the verb; durative; preterite; coördinative gerund. Reading Selections: I. The Fool and the Sandalwood. II. The Ass in the Panther's Skin.

NB. Owing to the length of Lesson Four, two study periods are best devoted to it.

§ 21 a. **Adjectives.** There is no formal difference between adjectives and nouns. A noun placed before another noun functions as an attribute to the latter. Thus, *altan* means 'gold', but in the nominal group *altan ordu*, 'the golden horde', it is an attribute.

<i>ünen</i>	true, truth, truly
<i>qara</i>	black, the black, that which is black
<i>qara morin</i>	a black horse
<i>yeke</i>	big, large, greatly, greatness, size
<i>yeke eljige</i>	a large donkey
<i>yeke idebei.</i>	it ate a great deal; it ate much.

§ 21 b. **Comparison of Adjectives.** In compensation for the absence of comparison of adjectives as known in Western languages, the meaning of an adjective may be reinforced or underlined by words like *maši*, very, *ülemji*, more, *bügüde*, every, or *qamuy*, all. The last two words require the genitive or ablative case.

<i>maši yeke</i>	very large, larger
<i>ülemji yeke</i>	larger, greater
<i>ülemji bayan</i>	richer
<i>qamuy-aça küčütü</i>	strongest (of all)
<i>qamuy-un degere</i>	highest (of all)

As in Turkic languages, certain adjectives may form an intensifying prefix from their initial syllable + *-b*, which imparts the meaning 'the highest degree of' to the adjective.

<i>sab sain</i>	the very best
<i>qab qara</i>	pitch black
<i>čab čayan</i>	snow white
<i>šib šine</i>	brand new

§ 22. **Adjectival Suffixes.** The derivative suffix *-tu/-tü* (alternate form *-tai/-tei*) means 'having, possessed of', and often has adjectival significance. *-n* generally is lost before this ending.

<i>morin</i>	horse
<i>moritu</i>	horse owner, a rider
<i>üne</i>	price, value
<i>üne-tü</i>	having value, valuable
<i>usun</i>	water
<i>usu-tu quduy</i>	a water-filled well

A faint trace of an old Mongolian formal distinction between masculine and feminine is displayed in this suffix. Older classical texts (usually from the 17th century) differentiate *-tu/-tü* for masculine and *-tai/-tei* for feminine. Later texts use both forms indiscriminately but with a decided preference for *-tu/-tü*.

In the modern language the suffix *-tai/-tei* develops into a new comitative case, displacing *-luγa/-lüge*.

Adjectives of color qualifying a feminine noun take the suffix *-γčín/-gčín*.

<i>ölögčín</i>	female, female being
<i>ölögčín bars</i>	female tiger, tigress
<i>qara morin</i>	black stallion
<i>qarayčín morin</i>	black mare
<i>čayayčín morin</i>	white mare

§ 23. **Avoidance of ambiguity.** Declensional endings are generally added only to the last word in a series. In cases where the first word could conceivably be construed as belonging to a series, the presence of an intercalated nominative particle such as *ber* will indicate the subject. Furthermore, adjectival function arising from juxtaposition of nouns may make possible two slightly different renderings of a phrase. However, the use of the reflexive forms of nouns prevents ambiguities such as that in English sentences like "He gave him his book".

<i>ayula oi-dur odbai.</i>	He went to the mountain and the woods, or, to the mountainous woods.
<i>oi ayulan-dur odbai.</i>	He went to the woods and the mountains, or, to the wooded mountains.
<i>bars miqa idemüi.</i>	He eats tiger('s) meat, or, A tiger eats meat.
<i>bars ber miqa idemüi.</i>	A tiger eats meat.
<i>bars ber miqa-yi idemüi.</i>	The tiger eats the meat.
<i>bars-un miqa-yi idemüi.</i>	He eats the meat of a tiger.
<i>köbegün ber eke-yi asayubai.</i>	The son asked his mother.
<i>köbegün eke-yi asayubai.</i>	He asked his son and mother (someone else's).
<i>köbegün eke-ben asayubai.</i>	He asked his (own) son and mother.
<i>köbegün-ü eke-yi asayubai.</i>	He asked the son's mother.

§ 24. **Formation of Plurals.** Plural formation in Mongolian is not such a vital topic as in some other languages, as the mere presence of a quantity word is sufficient indication of plurality. As a rule, the specific plural suffixes are resorted to only in cases of ambiguity. Thus they rarely occur after quantity words such as numerals. In most cases the

indication of the category suffices and the exact interpretation in terms of number is left to the reader.

<i>γurban köbegün</i>	three sons
<i>olan bars</i>	many tigers

The plural is formed by adding one of various suffixes, after which the regular case endings may be added. The suffixes most often used are the following.

a) *-nar* / *-ner* is a plural indicating a group of individuals, or a circle of similar people.

<i>aqa-nar</i>	the elder brothers (sons of one father)
<i>tengri-ner</i>	the gods (of a pantheon)

b) *-čud* / *-čüd* is a plural for human beings.

<i>mongγolčud</i>	the Mongols
<i>bayačud</i>	the children (as of one clan)

c) *-s* is of purely plural significance and may be used for all vowel stems.

<i>üge-s</i>	words
<i>tengri-s</i>	gods (in general)
<i>aqa-s</i>	elder brothers (in the sense of 'the older generation')

The *-i* of words in *-oi* or *-ai* drops before *-s*.

<i>noqai</i>	<i>noqas</i>	dogs
<i>moyai</i>	<i>moyas</i>	snakes

d) *-d* is used for vowel stems, or stems in *-l*, *-n*, *-r*. Stems in *-sun* / *-sün* drop this suffix entirely.

<i>qayan</i>	<i>qayad</i>	kings, qagans
<i>qan</i>	<i>qad</i>	minor princes
<i>noyan</i>	<i>noyad</i>	noblemen, princes
<i>tüšimel</i>	<i>tüšimed</i>	minister
<i>balyasun</i>	<i>balyad</i>	city

Stems in other consonants intercalate the vowel *-u-* / *-ü-* before the *-d*.

<i>čerig</i>	<i>čerig-ü-d</i>	soldiers
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e) The plural ending *-nuyud* / *-nügüd* may be added to words as a strengthener.

<i>jaγan-nuyud</i>	elephants, elephant herd
<i>olan-nuyud</i>	very many, all

Mongolian sometimes uses a double plural formation.

<i>lama-nar-ud</i>	lamas, priests
<i>bayadud</i>	children
<i>noyadud</i>	princes
<i>qayadud</i>	kings, qagans

The derivative forms in *-tu* / *-tü* and *-tai* / *-tei* form their plural in *-tan* / *-ten*.

<i>amin</i>	life
<i>amitu</i>	one alive, a being
<i>amitan</i>	living being(s)
<i>moritan</i>	horsemen

§ 25. **The Verb.** The Mongolian verb does not distinguish person, gender or number. The subject of a verb is to be seen from the subject of the sentence, or, if that remains unexpressed, from the context. The different verb forms are formed by means of suffixes. Some of those beginning with a consonant intercalate an *-u-* / *-ü-* after a final stem consonant. This is indicated in the following by *u* or *ü* in parentheses.

§ 26. **Durative.** The durative form, corresponding in many respects to the present tense of Western languages, is indicated by *-(u)mui* / *-(ü)müi* added to the stem. This form is general, but used concretely. It also occurs in the use of an historical present.

<i>abumui</i>	he takes
<i>idemüi</i>	he eats

Some older alternate forms still occur sporadically, chiefly that in *-m*, as *abum*, or *-nam*, as *bainam*, is.

§ 27. **Preterite.** The preterite in *-bai* / *-bei* (after *b* and *r* with intercalated *u*) is used to depict in a factual manner an event which is finished, or the occurrences in a narrative.

<i>ögbei</i>	he gave
<i>abubai</i>	he took
<i>idebei</i>	he ate

A preterite ending in *-ba* / *-be* is also found.

§ 28. **The Coördinative Gerund.** The form in *-(u)γad* / *-(ü)ged* may be termed a coördinative gerund, or a gerund of parallel action. When two actions on a par with each other are expressed in the same sentence, the first will occur in the *-γad* / *-ged* form, while the second will have a finite form such as *-mui* or *-bai* (which in its turn may again be replaced by a gerund etc.). It is best translated by two finite forms. The negation is *üüi*.

<i>abuyad</i>	taking, when he took
<i>ideged</i>	eating, when he ate
<i>qayan γurban köbegün-i ba-riyad, oi-dur odbai.</i>	Taking his three sons, the king went to the wood. OR: The king took his three sons and went to the wood.

Reading Selections

I. The Fool and the Sandalwood*

nigen teneg kümün ber altan-luya adali üne-tü goršiša neretü čandan modun-i oluyad, qudalduyan-u yažar-a abču oduysan-dur¹ ken ber² ču ese abubai. tegünče nigen negüresün qudalduyči-luya gamtu qonojad, tegün-ü negüresün-i ulus abuyšan-i üježü³ 'ene arya sain' kemen sanayad, čandan-ıyan tülejšü⁴ negüresün bolyayad, maši ücügen üne-ber qudaldu-luya⁵.

II. The Ass in the Panther's Skin**

nigen arya-tu kümün ber eljigen-degen irbis-ün || arasun-i emüskeged busud-un tariyan-a talbiysan-dur¹ ulus ber 'tariyan-dur irbis orojuqui²' kemejšü³ ayuyad ese kögebei. tegün-eče ulam yeke ideküi-dür⁴ olan ulus 10 čuyalayad qola-ača qarbužu alabasu⁵ tere inu arya-tu kümün-ü eljige ajuyu⁶.

Vocabulary 4

<i>ab-</i> to take, to buy	<i>arya</i> plan, trick
<i>ajuju</i> there was	<i>arya-tu</i> crafty
<i>ami(n)</i> life	<i>ayu-</i> to fear, dread
<i>amitan</i> being, creature	<i>baya</i> small
<i>amitu</i> one alive, a being	<i>bayačud</i> children
<i>arasu(n)</i> skin, hide	<i>baina(m)</i> is (durative of 'to be')

Selection I.

* From the commentary to the *Subhāṣitaratnanidhi* by Sa-skyā paṇḍita (1182—1251), titled in Mongolian *saitur nomlayšan erdeni-yin sang subašidi kemekü šastir*, a xylograph (56 by 17 cm.), not dated, of 198 folios, in the Mongolian collection of The Royal Library, Copenhagen. Short title, and reference: *Subhāṣita* 5, fol. 4 v.

¹ *abču oduysan-dur*, 'when he took it, and went out to ...'.

² *ken ber*, Adding *ber* to *ken*, 'who', makes the indefinite pronoun, 'whoever'. *ču* is emphatic. Lit. 'whoever it may be did not buy it', i.e., no one at all bought it.

³ *ulus abuyšan-i üježü*, 'when he saw people buy ...'.

⁴ *tülejšü*, translate as 'burning'.

⁵ *qudalduluya*, 'he sold (it)', is in the perfect tense.

Selection II.

** *Subhāṣita* 6, fol. 2 v.

¹ *talbiysan-dur*, 'when he sent out his ...'.

² *orojuqui*, translate as 'is loose'.

³ *kemejšü*, translate as 'saying'.

⁴ *yeke ideküi-dür*, 'because it had eaten greatly'.

⁵ *qarbužu alabasu*, 'shooting ... they killed (it)'.

⁶ *ajuju*, translate as 'being'. 'It being the crafty man's ...' or freely, 'and it was only the crafty man's donkey'.

balyasun city, town
bol- to be
bolʹya- to make
busu other, different; not
büğüde all
čayan white
čandan sandalwood
čerig soldier
ču emphatic particle
čuyʹla- to assemble, gather
degere high, upper, above
elʹjige(n) ass, donkey
emüske- to dress (tr.)
ese no, not
goršiša a type of sandalwood
irbis panther
jayan elephant
köge- to hunt, rout out
kümüin man
lama priest, lama
-luya perfect tense ending
maši very, more
moyai snake, serpent
mongʹol Mongol, Mongolian
mori(n) horse
moritu rider, horseman
negüresün charcoal
nere name
neretü named, called
noqai dog
noyan prince, lord
ol- to find, acquire
ordu(n) camp, palace
oro- to go in, enter
ölögčün female being

qamtu (postposed, with comitative) together
qamuy all
qan minor prince, lord
qara black
qarbu- to shoot (with bow and arrow)
gono- to stay, dwell (overnight)
qudaldu- to sell
qudalduyan sale, trade
qudalduyči seller, merchant
quduy well
sain good, fine
sana- to think, recall
šine new
talbi- to put, place; to release, abandon
tariya(n) field, meadow
teneg foolish
tengri (or *tngri*), god, heaven
tere this
tegün- oblique stem of *tere*
tegünče then, thereupon (from ablative)
tüle- to burn
tüšimel minister, official
ulam gradually
ulus people, nation
usun water
usu-tu watery, water-filled
üge word, speech
ülemži more
üne price, value
üne-tü valuable
üne(n) truth

Lesson Five

Contents. Gerunds (in *-n*, *-ču*/*-ju*); verbal nouns (in *-qu*/*-kü*, *-γčü* and *-γsan*); declension of verbal nouns. Reading Selection: III. The Timid Hares.

§ 29. **Gerunds.** Gerunds (also called **converbs**) are unvarying verbal forms, not declined or conjugated, which indicate ties between actions and various degrees of subordination.

a) The gerund of **absolute subordination** ends in *-(u)n*/*-(ü)n*.

abun

iden

It indicates an action completely subordinate to the following form, which may be another gerund or a finite form. The negation is *ülü*.

üjen oduyad sayun büküi- -dür . . . 'looking, (they) went out; sitting, (they) were', i.e., they went out and looked, and while they were sitting there . . .

Its most frequent use is in the word *kemen*, 'saying', now reduced to the value of mere quotation marks.

b) The subordinate gerund ends in *-ču / -čü* after consonants (except *l*) and in *-ju / -jü* after vowels and *l*.

abču

idejü

The action expressed by the subordinate gerund must logically occur before that in the form to which it is subordinate. It is consequently best translated into English by a separate clause. The negation is *ülü*.

gola-ača qarbuju alabasu When they killed it, by shooting from afar . . .

čandan-ıyan tülejü negüresün bolyayad . . . qudalduluya. After making charcoal, by burning his sandalwood, he sold it . . .

c) The coördinative gerund in *-yad / -ged* has been treated above (Lesson Four, § 28).

§ 30. Verbal Nouns. A verbal noun is a substantive derived from a verb. It may act as a verb with regard to what precedes it, but is inflected like any other noun. Several verbal nouns are frequently used as predicates and thus enter on a line with the finite verbal forms.

a) The infinitive (also called future participle), or *nomen abstractum*, is used in a purely abstract sense, or for an action not seen concretely. It denotes the concept of the action indicated by the verb. It ends in *-qu / -kü* or *-qui / -küi*.

abqu

the taking (Ger. das Nehmen), that which one takes

ideküi

the eating (Ger. das Essen), that which one eats

ta aytuqu kereg ügei.

Your fearing (is) without reason.

şal kemekü dayun

a sound saying 'splash'

Furthermore, it is used as a finite form with future meaning.

či mayad üküü.

You will surely die.

It may take the negatives *ügei* or *ülü*.

There is an archaic plural form in *-qun / -kün*.

aqun

those who are, live

bükün

those who exist; everything

b) The **present participle**, or *nomen actoris*, ends in *-(u)γčī / -(ü)gčī*, and since it is concrete, denoting a real thing, it may have a plural, which is in *-d* (archaic plural in *-n*). The negation is *ülü*.

<i>abuyčī</i>	he who is taking, the taking one
<i>idegčī</i>	he who is eating, the eating one
<i>qudalduyčī</i>	the seller, merchant
<i>šal kemegčī yayun bui?</i>	What is that which says 'splash'?

c) The **preterite participle**, or *nomen concretum*, describes a concrete action or the concrete result of an action. It ends in *-(u)γsan / -(ü)gsen*. Its plural is in *-d* (before which *-n* disappears), *-(u)γsad / -(ü)gsed*. The negations are *ügei* or *ülü*.

<i>abuγsan</i>	he who has taken, that which has been taken
<i>idegsen</i>	he who has eaten, that which has been eaten
<i>abuγsad</i>	the taken things, those things one has taken
<i>qamiya iregsen bui?</i>	'Where is it having come?', i.e., Where did it come from?
<i>bi sonosuγsan bülige.</i>	I am one having heard (it); I am the one who heard it.
<i>qamuy-i daruγsan bayatur.</i>	The hero who has conquered everything.

§ 31. **Declension of Verbal Nouns.** Being nouns, these forms may have plurals (except for the abstract infinitive), and be declined according to their use in the sentence. Since person is not expressed in a form like *kemeküi-dür*, lit. 'in the saying', it may be drawn from the subject, 'he', 'in his saying', i.e., when he said.

a) **Genitive.**

<i>teimü nigen yaǰar-a ireküi-yin</i>	I am the one who heard a noise
<i>čimege-yi bi sonosuγsan bü- lüge.</i>	come to such and such a place.
<i>ǰimis unaqu-yin dayun</i>	the noise of fruit falling

b) **Accusative.**

<i>dayun yargu-yi taulai sono- suγad</i>	When the hares heard the sound coming out (resounding)
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c) **Locative.** The literal meaning of 'in, in that' can often be translated by 'when'.

<i>ünege ber 'yayun bui' keme- küi-dür</i>	When the fox said 'What is that?'
<i>čandan-i abču oduγsan-dur</i>	When he went out, taking the sandalwood

d) **Ablative.** This may be translated by 'from, since, because of' and so on.

<i>kedün taulai aysan-ača</i>	From there being some hares, or, since there were some hares . . .
<i>arsalan taulai qoyar qamtu baiysan-ača</i>	Because of a lion's being together with a hare . . .

e) **Instrumental.** This is most often used with the form in *-γsan*, which combines with the ending *-γar* (an alternate form of *-bar*) to yield *-γsayar* / *-gseger*. It may be translated 'while, by, owing to, what with' and so forth.

<i>maši olan kürüged ayun dutayaysayar . . .</i>	Owing to the coming of a great many who had become frightened and fled . . .
<i>kürkü-ber</i>	in order to arrive

f) **Comitative.**

<i>qudalduyçı-luya</i>	with a merchant
<i>bolyaqui-luya qamtuda</i>	in addition to making . . .

Reading Selection

III. The Timid Hares*

*urida nigen nayur-un dergede kedün taulai aysan-ača usun-u köbege-deki¹ modun-u jimis nayur-tur unaqui-dur šal kemekü dayun γarqu-yi taulai sonosuyad ayuǰu dutayayad ünegen-e uçiraysan-dur ünege ber 'γayun bui' kemeküi-dür, taulai ber 'šal irebei' kemegsen-dür ünege basa du-
5 tayabai². tere metü ulamǰılan sonosuyad maši olan kürüged ayun dutayaysayar, nigen arsalan-dur kürcü ögülegsen-dür arsalan ber 'šal kemegçi γayun bui, qamiya iregsen bui' kemeküi-dür, tedeger³ ber öber öberün⁴ ken-eče sonosuy-san-ıyan dam dam asayuy-sayar, taulai-dur tulqui-dur taulai ber 'teimü nigen γajar-a ireküi-yin čimege-yi bi
10 sonosuy-san bülüge' kemeged bügüde-yi dayayulǰu, tere nayur-un jaqa-dur kürüged küliyeǰü baitala⁵, nigen jimis unayad šal geǰü dayun γaruy-san-dur, taulai ber 'ene bülüge' kemebei. tegün-e arsalan ber 'ene inu jimis unaqu-yin dayun bui-ja. ta ayuqu kereg ügei' kemeǰü bügüde-yi amuyululuya⁶.*

* *Subhāṣita* 5, fol. 5 r.

¹ *köbege-deki*, 'at the edge of'.

² This first sentence is not long by Mongolian standards. The student may compare his translation with that given in Lesson Six, § 32.

³ *tedeger*, or *tede*, is the nom. pl. of the demonstrative pronoun *tere*, this (gen. *tegün-ü*, etc.).

⁴ *öber öberün ken-eče*, 'from whom they themselves (had heard it)'.

⁵ *baitala*. Translate 'while they stood (and waited)'.

⁶ *amuyululuya*. The perfect tense in *-luya* is used to conclude a narrative.

Vocabulary 5

<i>a-</i> to be	<i>kür-</i> to come, to arrive
<i>amuyul-</i> to calm (trans.)	<i>mayad</i> surely, certainly
<i>arsalan</i> lion	<i>metü</i> postposition, like
<i>bai-</i> to be; to stand	<i>nayur</i> lake
<i>bi</i> I	<i>öber</i> self, oneself
<i>bü-</i> to be, to exist	<i>qamiya</i> where
<i>či</i> thou, you (2nd p. sg.)	<i>qamtuda</i> = <i>qamtu</i> postp., together
<i>čimege</i> sound, noise	<i>sayu-</i> to sit, dwell
<i>daya-</i> to follow	<i>sonos-</i> to hear
<i>dayayul-</i> to cause to follow after	<i>šal</i> 'splash' (onomatapoetic)
<i>dayu(n)</i> sound, noise	<i>ta</i> you (2nd p. pl.)
<i>dam dam</i> one after the other	<i>taulai</i> hare
<i>daru-</i> to press, conquer	<i>tedeger</i> these (pl. of <i>tere</i>)
<i>dergedede</i> beside; towards; before	<i>tegün-</i> oblique of <i>tere</i>
<i>dutaya-</i> to flee	<i>tul-</i> to get to, to reach
<i>ge-</i> to say	<i>učira-</i> to meet
<i>-ja</i> indeed, to be sure	<i>ulamjilan</i> gradually
<i>jaqa</i> edge, shore	<i>una-</i> to fall
<i>jimis</i> fruit, berries	<i>urida</i> previously, once
<i>kedün</i> some, several	<i>ügei</i> postposition, without
<i>kereg</i> cause, matter, reason	<i>ükü-</i> to die
<i>köbege</i> edge, border	<i>ülü</i> particle, no, not
<i>küliye-</i> to wait	<i>ünege(n)</i> fox

Lesson Six

Contents. Style; remaining finite forms (in *-luya*, *-juqui*, and *-yu*); remaining gerunds (reporting, purpose, condition, terminative).
Reading Selection: IV. The Lion and the Hare.

§ 32. *Style.* Mongolian documents in the 17th century still retain a terse direct style of reporting, reflecting no doubt the oral style of narration. Towards the end of the 17th century, however, it became fashionable and elegant to extend sentences to great lengths by substituting gerunds for finite forms and otherwise prolonging the thought. In fact, the longer the sentence, the more literary was considered to be the style. An early text displaying this tendency is the Chronicle of Sayang Sečen (also called Sanang Sečen) dating from 1662. The new style arose under the influence of literary Tibetan. In English, of course, these involved constructions must be broken up into smaller parts, with generous use of clauses.

Sample sentence.

*urida nigen nayur-un dergede
kedün taulai aysan-ača usun-
-u köbege-deki modun-u jimis
nayur-tur unaqui-dur šal ke-*

Literal translation.

Once upon a time, owing to some
hares living beside a lake, the
hares, hearing a noise resound,
saying 'splash', of fruit from a tree

<p><i>mekü dayun yarqu-yi taulai sonosuyad ayuju dutayayad ünege-e učiraysan-dur ünege ber 'yayun bui' kemeküi-dur, taulai ber 'šal irebei' kemeg- sen-dür ünege basa dutayabai.</i></p>	<p>at the water's edge falling into the lake, becoming frightened and fleeing, and having met a fox, and the fox having said, "What is it?", and the hares saying, "A noise came", the fox fled thereupon.</p>
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Literary translation

Once upon a time, there were some hares who lived beside a lake. Fruit from a tree at the water's edge fell into the lake. The hares, when they heard a sound saying 'splash' resound, became frightened and fled. They met a fox, who said, "What is it?" The hares said, "A noise came." The fox thereupon fled.

The following sentence is a good illustration of the use of the various subordinating gerunds¹.

<p><i>bi morin-i aqa-ača erin abču degü-degen ögüged, tere inu tegün-i nada-ača abču, bi aryamji abura ger dотора oro- tala, degü ber ken-dür yayun-i ču ögülel ügegüye mordoju odbai.</i></p>	<p>I went and got the horse from my elder brother and gave it to my younger brother, who took it from me and while I went into the tent to get a rope, younger brother, not saying anything to anyone, went riding off.</p>
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§ 33. Remaining Finite Forms.

a) **Perfect.** The perfect tense ends in *-(u)luya / -(ü)lüge*.

<p><i>abuluya</i> <i>idelüge</i></p>	<p>he has taken he has eaten</p>
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This states a fact of completed action, and the situation thus established. It is often found on the closing verb in a narration (*cf.* texts to date).

<p><i>Dharma-bala-yi qayan bolya- luya.</i></p>	<p>They have made Dharma-bala king.</p>
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b) **Verb** in *-čuqui / -čüküi* (*-juqui / -jüki* after vowels and *-l*). This form gives objective statements about the general state of affairs at a given moment. It may not occur with the first person.

<p><i>abčuqui</i> <i>idejüki</i> <i>tariyan-dur irbis orojuqui.</i> <i>tere tüšimel ese boljuqui.</i> <i>ireged üjegend deilejüki.</i></p>	<p>A panther has got loose on the fields. He did not become his minister. <i>Veni, vidi, vici.</i></p>
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¹ From I. J. Schmidt, *Grammatik der mongolischen Sprache*, St. Petersburg, 1831, p. 65.

c) Verb in *-(u)yu / -(ü)yü*. This form is used in general statements which are valid irrespective of time.

<i>abuyu</i>	
<i>ideyü</i>	
<i>nigültü kilinča üiledbesü, ami-</i>	If living beings commit sinful
<i>tan tamu-dur unayu.</i>	acts, they fall into hell.

§ 34. Remaining Gerunds.

a) **Gerund of Reporting.** Verbs of saying, speaking, etc. (*verba declarandi*), have a special form to introduce direct speech. It ends in *-(u)run / -(ü)rün*.

<i>ögülerün</i>	(thus) saying
<i>asayurun</i>	inquiring (as follows)
<i>jarlıy bolurun</i>	commanding, declaiming (of royal personages, 'saying')

b) **Gerund of Purpose.** Intention or purpose is expressed by the ending *-(u)ra / -(ü)re*, which may be translated by 'for, to, in order to'. The negation is *ülü*.

<i>abura</i>	
<i>idere</i>	
<i>oi ayula-yi yaiqara</i>	in order to behold the woods and mountain
<i>juljayan-ıyan idere</i>	in order to eat her own young

c) **Conditional Gerund.** This form denotes an act which is a necessary condition (logical or temporal) of the following action coming into effect, and has the ending *-basu / -besü* (*-ubasu* etc. after *b* and *r*). It may be translated by a clause in 'if, when' (*cf.* the dual meaning of Ger. *wenn*). The negation is *ese*.

<i>abubasu</i>	
<i>idebesü</i>	
<i>qola-aça qarbuju alabasu</i>	When they killed it, by shooting from afar
<i>teimü busu bolbasu</i>	If it be otherwise (than) so

The modern language uses a form in *-bala / -bele*.

d) **Terminative Gerund.** This form indicates an action, which when finished permits the main action to begin. It ends in *-tala / -tele*, and may be translated by 'while, as soon as, as long as'. The negation is *ülü*.

<i>abtala</i>	
<i>idetele</i>	
<i>nayur-un jaqa-dur küliyejü</i>	While they stood waiting at the edge of the lake
<i>baitala</i>	
<i>kürtele</i>	going as far as; until

Reading Selection

IV. The Lion and the Hare*

nigen ɣaɣar-a arsalan taulai goyar qamtu baiɣsan-aça, arsalan ber taulai-dur ürgülji omoylaɣu doromjilan jobayaqui-dur taulai qaširan qorosqu sanaya töröjü yabuysan-aça¹ nigen yeke usutu gün quduy-i üjged arsalan-dur ögülerün: 'abayai a, tanu yaryun kemegsen bükün-i
5 bi küliyekü bolbaçu², ende nigen amitan ber "üneger kücütei bolbasu nada-luya temeçigtün³, teimü busu bolbasu minu boyol bui" kemejü bainam' kemegsen-dür, arsalan omoy || anu badaraɣu 'gamiya bainam? tegün-i nadur üjegül' kemegsen-dür taulai ber quduy-un dergede abaçiyad 'egün-ü dотора байна' kemegsen-e arsalan önggüijü üjged, niyur-ıyan
10 aturiyulqu ba soyoya-ban irjailyaqu terigüten-i üiledküi-dür, usun-u dотора çu mön teimü dürsü yaryuysan-i amitan bolyan sanaju quduy-un dотора qaraiyad ükügsen-ıyer, taulai ber noyalayçi ügei bolju amurçiluya.

Vocabulary 6

<i>a</i> vocative particle	<i>jarliy</i> decree, order, edict
<i>abaçi-</i> to lead, conduct away	<i>jarliy bol-</i> to command, proclaim; of a royal figure, to say, speak
<i>abayai</i> master (address to superior), sire	<i>jobaya-</i> to torment
<i>amitan</i> being, creature	<i>jułjaya(n)</i> young, offspring
<i>amurçi-</i> to live in peace and quiet	<i>kilinça</i> sin, fault
<i>aryamji</i> rope	<i>küçü(n)</i> strength
<i>aturiyul-</i> to wrinkle	<i>kücütei</i> strong
<i>ba</i> and	<i>küliye-</i> to wait; to endure
<i>badara-</i> to flame up	<i>mordo-</i> to ride off, depart
<i>boyol</i> slave	<i>mön</i> deictic particle, just that one
<i>bögesü</i> if there be	<i>niyur</i> face
<i>busu</i> other, otherwise	<i>nigültü</i> sinful
<i>bükün</i> everything	<i>noyalayçi</i> tyrant
<i>deile-</i> to surpass, conquer	<i>omoy</i> pride, arrogance
<i>doromjila-</i> to humiliate, insult	<i>omoyla-</i> to be proud
<i>dotor</i> interior, inner	<i>ögülel</i> word, statement
<i>dotor-a</i> in, inside	<i>önggüi-</i> to crane one's neck
<i>dürsü</i> form, shape	<i>qarai-</i> to spring, leap
<i>ese</i> no, not	<i>qašira-</i> to be bothered
<i>gün</i> deep	<i>qoros-</i> to become angry
<i>ɣaiqa-</i> to regard with wonder	<i>sanaya</i> thought, memory
<i>ɣar-</i> to go out; to assume, take on	<i>soyoya</i> eyeteeth
<i>irjailya-</i> to bareteeth(at one another)	

* *Subhāṣita* 2, fol. 40 r.

¹ *yabuysan-aça*, freely, 'because he had got into an angry frame of mind'.

² *bükün-i bi küliyekü bolbaçu*, 'although I am one who has endured everything'.

³ *nada-luya temeçigtün*, 'let him contend with me'.

<i>tamu</i> hell	<i>ügegüye</i> not
<i>temeči-</i> to contend, quarrel	<i>üiled-</i> to do, perform
<i>terigü(n)</i> head, beginning	<i>üjegül-</i> to cause to see, to show
<i>terigüten</i> those things at the beginning, the rest, <i>et cetera</i>	<i>üneger</i> indeed, truthfully
<i>törö-</i> to be born, to arise	<i>ürgülji</i> incessant
	<i>yabu-</i> to travel, wander, go

Lesson Seven

Contents. Personal pronouns; reflexive pronouns; demonstrative pronouns; interrogative and indefinite pronouns; remaining verbal nouns (in *-day*, *-ya*, and *-l*); adversative gerund (in *-baču*); causative voice; medio-passive voice. Reading Selection: V. The Throne Robber. NB. Owing to the length of Lesson Seven, two study periods are best devoted to it.

§ 35. **Personal Pronouns.** The Mongolian personal pronouns have the same declensional endings as do regular nouns, the only difference being that there are some slightly different forms in the nominative, genitive and accusative for the 1st p. sg. & pl. and the 2nd p. sg.

Singular

Nom.	<i>bi</i> I	<i>či</i> you (thou)
Gen.	<i>minu</i>	<i>činu</i>
Acc.	<i>nama-yi</i>	<i>čima-yi</i>
Dat.-Loc.	<i>nadur</i>	<i>čimadur</i>
Ablat.	<i>nadača</i>	<i>čimača</i>
Instr.	<i>nada-bar</i>	<i>čima-bar</i>
Comit.	<i>nada-luya</i>	<i>čima-luya</i>

Plural

Nom.	<i>ba</i> we	<i>ta</i> you
Gen.	<i>manu</i>	<i>tanu</i>
Acc.	<i>mani</i>	<i>tani</i>
Dat.-Loc.	<i>mandur</i>	<i>tandur</i>
Ablat.	<i>manača</i>	<i>tanača</i>
Instr.	<i>maniyar</i>	<i>taniyar</i>
Comit.	<i>manluya</i>	<i>tanluya</i>

The plural of "I" is exclusive (*i. e.*, does not include the person addressed), because it originally meant 'I and the ones about me'. The inclusive plural (you + I = we) is *bide* (gen. *bidenü*, etc.).

Verbal forms do not necessarily use accompanying personal pronouns, this information being derived from the context.

The genitives of the personal pronouns, *minu*, *činu*, *manu*, *bidenü* and *tanu*, correspond to the pronominal adjectives 'my, your, our' in English.

minu boyol

the slave of me, my slave

To express 'mine, yours, ours' etc., the suffix *-qai* / *-kei*, 'the one pertaining to', is used. It also occurs with some other pronouns.

činükei

yours, that pertaining to you,
"das deinige"

§ 36. **Reflexive Pronouns.** The reflexive pronoun may be expressed by forms of the word *öber* (*öger*), self. This pronoun may occur with all three persons, and may be the nominative subject of a clause.

Nom.	<i>öber(-iyeñ)</i>
Gen.	<i>öber-ün</i>
Acc.	<i>öber-iyeñ</i>
Dat.-Loc.	<i>öber-tegen</i>

A circumlocution, *beye minu*, my body, myself, is also used in the first person.

§ 37. **Demonstrative Pronouns.** The pronoun of the third person is not generally expressed, for which reason these have now largely disappeared. The only forms remaining of **i*, he, are *inu*, and (rarely) *imayi* and *imadur*. From **a*, they, the form *anu* remains. The demonstratives *ene*, this, and *tere*, that, may serve as substitute for a pronoun of the third person.

Singular

Nom.	<i>ene</i> this	<i>tere</i> that
Gen.	<i>egün-ü</i>	<i>tegün-ü</i>
Acc.	<i>egün-i</i>	<i>tegün-i</i>
Dat.-Loc.	<i>egün-dür</i>	<i>tegün-dür</i>
Ablat.	<i>egün-eče</i>	<i>tegün-eče</i>
Instr.	<i>egün-iyer</i>	<i>tegün-iyer</i>
Comit.	<i>egün-lüge</i>	<i>tegün-lüge</i>

Plural

Nom.	<i>ede</i> these	<i>tede</i> those
Gen.	<i>eden-ü</i>	<i>teden-ü</i>
Acc.	<i>eden-i</i>	<i>teden-i</i>
Dat.-Loc.	<i>eden-dür</i>	<i>teden-dür</i>
Ablat.	<i>eden-eče</i>	<i>teden-eče</i>
Instr.	<i>eden-iyer</i>	<i>teden-iyer</i>
Comit.	<i>eden-lüge</i>	<i>teden-lüge</i>

The forms *ede* and *tede* have the alternate, more emphatic forms *edeger* and *tedeger* (from *ede* + *ber*, *tede* + *ber*)¹, gen. *edeger-ün*, *tedeger-ün*. The words *eimü* and *teimü*, such, such a, are declined as in the table above (gen. *eimü-yin*, *teimü-yin*).

¹ The alternation of *g/b*, which can also be observed elsewhere, is due to a confusion of two originally distinct spirants, which both disappeared at an early stage of the history of the Mongolian language, and which consequently appear in the written language now as *b*, now as *g*.

<i>öber</i> ,	<i>öger</i>	self
<i>debel</i> ,	<i>degel</i>	cloak
<i>-bar</i> ,	<i>-gar</i>	instrumental case

§ 38. Indefinite and Interrogative Pronouns.

These pronouns are indefinite in dependent clauses and interrogative in main clauses: *ken irebesü* 'if somebody comes', *ken irelüge* 'Who came?' In case of ambiguity *ba* or *ber* is added to characterize a pronoun as indefinite: *ken ber iremüi* 'Someone is coming'.

<i>ken</i> , pl. <i>ked</i>	who
<i>yayun</i>	what
<i>ali</i>	which (out of a limited number)
<i>yambar</i>	what kind
<i>kedün</i>	how many; several
<i>kejiye</i>	when
<i>gamiya</i>	where
<i>ker</i>	how
<i>ker be</i>	if
<i>ali ... ali</i>	either ... or

§ 39. Remaining Verbal Nouns.

a) The **iterative noun** is a form expressing iterative or repeating action, and may also denote frequentative or customary action. It ends in *-(u)day / -(ü)deg*. It is one of the grammatical forms that grows more frequent in recent MSS. Its negative is *ügei*.

<i>abuday</i>	frequent or habitual taking, he who repeatedly takes
<i>idedeg</i>	frequent or habitual eating, he who repeatedly eats
<i>baiday</i>	ordinary, usual

b) The **continuative noun** denotes an action which is always or continuously done. It ends in *-ya / -ge*, and after *-i*, in *-ya / -ye*.

<i>abuya</i>	he who always takes
<i>idege</i>	he who always eats
<i>sanaya</i>	that which is always thought, a memory
<i>tariya</i>	that which is cultivated, a field

The negative used is *ügei*.

c) **Noun in -l**. This form sees action not taken in any particular way. It ends in *-(u)l / -(ü)l*.

<i>abul</i>	a taking
<i>irel</i>	a going
<i>ayul</i>	fright
<i>sanal</i>	thought, memory
<i>töröl</i>	birth
<i>inayši irel ügei</i>	without coming over here

The negative is *ügei*, and the form is often used with the negative. This form may also take a direct object.

ači-yi sanal ügegüi having no memory of good deeds

§ 40. **Adversative Gerund.** This form has the meaning 'although, though, in spite of' and ends in *-baču* / *-bečü*. It derives from the preterite *-ba(i)* + *ču*, an emphatic particle. The negation is *ese*.

bolbaču although he is one who
kemebečü even though he said

§ 41. **Causative Voice.** The meanings of to cause an action to be performed, to have an action done, to see that someone does an action, or to leave it to another to perform an action are expressed in Mongolian by the causative voice of the verb. This is formed with the suffixes *-ya-* / *-ge-* (after *b*, *d* and *s*: *-qa-* / *-ke-* and after *i*: *-ya-* / *-ye-*) and *-yul-* / *-gül-* (chiefly after vowels). With verb stems in *-yu-* haplology produced forms like (preclassical) *sayul-* 'to set' from *sayu-* 'to sit', which were then reinforced by the normal suffix *-ya-*: *sayulya-*. This suffix *-lya-* / *-lge-* has now been extended to many vowel stems.

<i>üje-</i>	to see
<i>üjegül-</i>	to make see, to show
<i>ide-</i>	to eat
<i>idegül-</i>	to give to eat, to feed
<i>sayu-</i>	to sit
<i>sayulya-</i>	to seat, to appoint
<i>bol-</i>	to be, to become
<i>bolya-</i>	to cause to be, to make
<i>buča-</i>	to turn back, return (intr.)
<i>bučaya-</i>	to make turn back, return (tr.)
<i>emüs-</i>	to dress (intr.)
<i>emüske-</i>	to clothe, dress (tr.)
<i>bos-</i>	to rise
<i>bosqa-</i>	to raise
<i>žoki-</i>	to be suitable, fit in
<i>žokiya-</i>	to compose, create, fashion
<i>bayu-</i>	to descend, to camp
<i>bayulya-</i>	to cause to descend, to settle in a camp (tr.)

§ 42. **Medio-Passive Voice.** The passive of Western languages is the mere opposite of the transitive-intransitive dichotomy of the active voice. The Mongolian medio-passive, however, is not in opposition to the active voice, but another function of it, and, in that the action reflects on the subject, middle as well. The passive is, in effect, construed as a medial causative. The endings are *-yda-* / *-gde-* after vowels and *-da-* / *-de-* after consonants. After *b*, *d*, *g*, *r* and *s*, the ending is *-ta-* / *-te-*.

<i>ab-</i>	to take
<i>abta-</i>	to be taken
<i>ide-</i>	to eat
<i>idegül-</i>	to give to eat
<i>idegde-</i>	to give (one's self to someone) to eat, to be eaten
<i>bari-</i>	to seize, take
<i>bariyul-</i>	to cause to take, to hand over
<i>bariyda-</i>	to cause (somebody else) to take (the speaker), to be taken

Agency with the passive is expressed by the dative case.

<i>qayan bars-tur miqa idegülbei</i>	The king let the tiger eat meat
<i>qayan bars-tur idegdebei</i>	The king let the tiger eat him: the king was eaten by the tiger

Reading Selection

V. The Throne Robber*

dumda oron-u nigen qayan ber Ruto neretü nigen jıyasuči kümün-i tüšimel bolıan debšigülügsen-ıyer tere mayu kümün küčütü boluyad ači-yi sanal ügegüi qayan-i qoroıan, qayan-u köbegün Dharma-bala kiged Bala neretü qoyar-i kögejü orkiyad, öber-ıyen qayan-u širegen-e sayuıu, uridaki qayan-u tüšimel Šinti-bıkrahi neretü-dür 'čima-yi buu alasuyai¹, minu tüšimel bol²' kemeısen-e tere tüšimel ese bolıuıui. tegün-e tere tüšimel-i bariıu nigen gün quduı-un dоторa oroyuluyad edür-ün niıeged³ emkü yulır ba nigen uıuıı || usun-ıyar jilmegüljü yurban sara bolıysan-u qoına yarıyau irebesü maşıda eıiged šıra üsün 10 inu segseıjü tamir yekede doroidayısan aıııı⁴. tegün-e 'edüge minu tüšimel bol' kemebečü ese bolıysan-dur, tere mayu qayan ögülerün 'ene sain uıayataı tula alabası qairan bainam⁵; daisun tula egün-i sayulyayau ülıı bolqu; kııayar-tur čülejü kögegtün⁶' kemejü kögelgebei. tendeče tere tüšimel ber uridaki qayan-u qoyar köbegün-i erigseger 15 yabuıu, nigen paıar-a olan keüked dоторa baiqu-yi oluyad teıııııı üčügen ösüısen⁷ čay-tur nigen širege jasıau Dharma-bala-yi sayulyayad, tüšimel öber-ıyen öljeı oroşııulqu terıgüten sain beleg jokıııııııı⁸.

* *Subhāṣita* 2, fol. 26 v., ff.

¹ *čima-yi buu alasuyai*, lit., don't let me have to kill you, i.e., I shall not kill you.

² *bol*, the pure stem serves as imperative of the 2nd p. sg., 'be, become'.

³ *edür-ün niıeged*, 'once a day'.

⁴ *aııııı*, translate 'being, was (were)'.

⁵ *qairan bainam*, 'that would be a pity'.

⁶ *kögegtün*, 'drive him away'.

⁷ *üčügen ösüısen*, 'grown to young manhood'.

⁸ *terıgüten sain beleg jokıııııııı*, 'he bestowed all manner of good gifts and similar things'.

- tegüneče ulam-iyar albatu ulus-i baya saya olju čögeken čerig beledüged, tedegerün unulya-dur imayta eme jayan-i čuylayulju bajayabai.*
- 20 *tegüneče jıyasuçı qayan-dur čerigleju odıysan-dur tere qayan olan čerig abču mordoju ireged, || olan yeke jayan-nuyud-i talbiqui-dur inadu Dharmabala-yin čerig ber eme jayan-nuyud-i uytuyulju talbibai. tedeger yeke jayan-nuyud ber eme jayan-nuyud-i üjegend inayši irel ügei gedergü bucaju öber-ün čerig-iyen tobray bolyaqui-luya qamtuda Dharmabala-yin*
- 25 *čerig ber⁹ jıyasuçı-yin čerig-i kögeded mašida doroidayulju törö-yi inu buliyayad Dharma-bala-yi širegen-e sayulıyaju qayan bolyaluya.*

Vocabulary 7

ači good deed, benefaction
albatu subject, inferior
ali which (of several), where, what
ba and; we
baya saya little by little
baiday usual, ordinary
bajaya- to prepare, arrange
beled- to prepare, set up
beleg gift, present
beye body, self
bide we (inclusive)
buliya- to take possession of
buča- to turn back
buu prohibitive particle
čerig soldier; army; war
čerigle- to wage war
či thou, you
čima- oblique stem of *či*
čögeken some few
čuylayul- to collect, assemble
čüle- to banish
daisun enemy
debšigül- to appoint; promote
doroida- to be weakened
doroidayul- to vanquish
dumda middle, center
dumda oron middle land, i. e., India; China
eče- to grow thin, emaciate
edüge now
edür day

egün- oblique stem of *ene*
emkü mouthful, morsel, bit
eri- to seek, request
gedergü back, backwards
ğarya- to take out, bring out
ğulır meal, ground grain
idegde- to be eaten
idegül- to feed, give to eat
imayta exclusive, sole
inadu existing, on this side
inayši hither, to this side
jayan elephant (pl. -*nuyud*)
ğasa- to set up, fix
jıyasu(n) fish
jıyasuçı fisherman
ğilmegül- to punish
ğokiya- to make, fashion
beleg ğokiya- to give gifts
kejiye once, when
ker how
keüken child (pl. -*d*)
ki- to make, construct
kiged and
kiğayar border, edge, shore
köge- to turn out, hunt down
kögelge- to have driven away
mayu bad, evil, poor
manu- oblique stem of *ba*
mašida very, extremely
minu- oblique stem of *bi*
mordo- to set out, travel
nadur, namayi see *bi*

⁹ *inayši irel ügei* . . . , 'Without coming over here (to our battle lines), they turned back, and what with (the elephants) having trampled their own soldiers into the dust, the army of Dharma-bala routed . . . '.

<i>nijeged</i> one at a time	<i>širege(n)</i> table, throne
<i>orki-</i> to cast, break, loose (perfectivizing auxiliary)	<i>talbi-</i> to put, place, arrange
<i>oroyul-</i> to place in, have enter	<i>tamir</i> power, force
<i>oron</i> place; opportunity	<i>tanu-</i> oblique stem of <i>ta</i>
<i>orošiyul-</i> to establish, bring about, introduce	<i>tegün-e</i> in this = then
<i>öber-iyen</i> oneself	<i>tejiye-</i> to rear, bring up
<i>öljei</i> fortune, happiness	<i>tende-eče</i> from there, thereupon
<i>ös-</i> to grow up	<i>tobray</i> dust, ground
<i>qaira(n)</i> love, sympathy, pity	<i>törö</i> kingdom, law
<i>qamtuda</i> with, together with (postpositional), simultaneous	<i>töröl</i> birth
<i>qoina</i> after, since (postp.)	<i>uytuyul-</i> to meet, send to meet
<i>goroya-</i> to kill	<i>uyuçi</i> swallow, gulp
<i>sayulya-</i> to seat, appoint	<i>unulya</i> riding animal
<i>sanal</i> remembrance, memory, thought	<i>uqaya(n)</i> reason, intellect
<i>sara(n)</i> moon, month	<i>uqayatai</i> intelligent
<i>segsei-</i> to be dishevelled	<i>ügegüi</i> not existing
<i>šira</i> yellow	<i>üjegül-</i> to show
	<i>ülü</i> no, not
	<i>üsün</i> hair
	<i>yambar</i> which, wath sort
	<i>yekede</i> greatly to a high degree

Lesson Eight

Contents. Reciprocal voice; particles (negative, interrogative, prohibitive, vocative); postpositions; numerals (cardinal, ordinal, collective). Reading Selection: VI. The Hungry Tigress (Part One).

§ 43. **Reciprocal Voice.** The reciprocal voice denotes action performed by several persons in cooperation, either working against one another or for each other. Its suffixes are *-ldu-* / *-ldü-* and *-lča-* / *-lče-*.

<i>keme-</i>	to say
<i>kemeldü-</i>	to say as with one voice
<i>asayu-</i>	to ask
<i>asayulča-</i>	to ask each other

There is however a distinct tendency to use *-ldu-* about reciprocal relations and *-lča-* about joint actions:

<i>bari-</i>	to take, to seize
<i>barildu-</i>	to seize each other, to wrestle
<i>ide-</i>	to eat
<i>idelče-</i>	to eat something together
<i>yabu-</i>	to wander, to travel
<i>yabulča-</i>	to journey together (as a family)
<i>alaldu-</i>	to fight one another (not a common enemy)
<i>qudaldu-</i>	to trade, to buy and sell

§ 44. Particles.

a) **Negative.** Negation is expressed in Mongolian by the use of the particles *ese*, *ülii*, which occur before the verb, or by the nouns *busu*, *ügei*, which occur after a noun or verbal noun.

<i>ese boljuqui</i>	he did not become
<i>ese abubai.</i>	He did not buy it.
<i>irekü ügei.</i>	He will not come.

Both particles occur with all non-nominal finite forms except the imperatives etc. The particle *ese* must be used with certain gerunds and verbal nouns and *ülii* with other forms. *ügei* has the meaning of 'non-existence'. *busu* really means 'other, different' and still retains that meaning when it precedes the element modified.

<i>busu morin</i>	another horse
<i>morin busu</i>	different from a horse.
<i>morin ügei</i>	without a horse

b) The **prohibitive particle** is *buu*, do not. It serves to negate imperatives.

<i>čima-yi buu alasuyai.</i>	Don't let me have to kill you; I shall not kill you.
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c) The **interrogative particle** is *u* or *uu* (after a vowel, *yu*).

<i>yeke qayan-u ene mōn u?</i>	Is this here the great king's?
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d) **Vocative particles.** In addressing or calling to a person (especially of higher position), the particles *ai* and *a* are often used. *ai* occurs before the noun, and *a* after it.

<i>ai qoyar aqa minu</i>	Oh, my two elder brothers!
<i>abayai a</i>	Oh, master!

§ 45. **Postpositions.** Prepositions as such are unknown in Mongolian. Instead, the language possesses a number of postpositions, mostly of nominal origin, which occur after the word with which they form a phrase.

<i>qudalduyči-luya qamtu</i>	together with a merchant
<i>tere metü</i>	like this, in this manner
<i>ene sain tula</i>	because he (is) good
<i>γurban sara qoina</i>	after three months
<i>minu tula</i>	on account of me

The negative *ügei* occurs in a postposed position. Some other words also occur after the nouns with which they are associated in meaning, and are mostly in the dative-locative case.

<i>noyalayči ügei</i>	without a tyrant
<i>kereg ügei</i>	without cause, there is no reason
<i>minu morin ügei-yin tula</i>	because I have no horse
<i>bars-un emüne</i>	in front of the tiger
<i>oi-yin dotor-a</i>	in the forest
<i>deger-e</i>	above, over

§ 46. Numerals.

a) The cardinal numerals are as follows.

1. <i>nigen</i>	10. <i>arban</i>
2. <i>goyar</i>	20. <i>gorin</i>
3. <i>γurban</i>	30. <i>γučin</i>
4. <i>dörben</i>	40. <i>döčin</i>
5. <i>tabun</i>	50. <i>tabin</i>
6. <i>jiryuyan</i>	60. <i>jiran</i>
7. <i>doloyan</i>	70. <i>dalan</i>
8. <i>naiman</i>	80. <i>nayan</i>
9. <i>yisün</i>	90. <i>yeren</i>
	100. <i>jayun</i>
	1,000. <i>mingyan</i>
	10,000. <i>tümen</i>

b) The ordinal numerals are formed with the suffix *-duyar* / *-düger*, e.g., *naimaduyar*, eighth. The word *terigün*, 'head, beginning' also occurs in the meaning of 'first', as does *anggaduyar* (from *anggan*, 'beginning'). The word *kedün*, 'how many', has a form *kedüdüger*, 'what number, how many?'. A few numbers have slightly irregular forms in the ordinal series.

<i>goyaduyar</i>	second
<i>γutayar</i>	third
<i>dötöger</i>	fourth
<i>tabtayar, tabudayar</i>	fifth

c) Collective numerals, meaning 'a group of two, three' etc., may be formed with the suffix *-γula* / *-güle*.

<i>qoyayula</i>	the two of them
<i>γurbayula</i>	the three of them
<i>dörbegüle</i>	the four of them
<i>olayula</i>	many at a time

To express 'so many at a time' the ending *-γad* / *-ged* is used, i.e., *nižeged*, one at a time, *γurbayad*, three at a time. They are plurals in *-d*, starting from *jiryuyad* and *doloyad*, which latter forms have then influenced the rest of the numerals. To express the number of times, the suffix *-ta* / *-te* is used: *nigente*, once, *qoyarta*, twice, *γurbanta*, thrice, etc.

Reading Selection

VI. The Hungry Tigress (Part One)

The text is transcribed after I. J. Schmidt, *Grammatik der mongolischen Sprache*, St. Petersburg, 1831, pp. 131—134. Some variant readings are added from the xylograph in the Copenhagen collection of the *üliger-ün dalai*, fol. 13v1 to 15v9 (Peking, 1714).

Words in parentheses occur in the Schmidt text, but not in the xylograph, and words in brackets occur in the xylograph but not in Schmidt's

text. The sign / divides the variant readings, first Schmidt, then the xylograph. Quotation marks and punctuation have been added for sake of clarity.

If the student desires to begin the reading of Mongolian script now, let him turn directly to the section in this book on the Mongolian script. After study of this section, he may then begin the story in the native script, using the transcription below as a guide and check.

To aid in ready reference, the sign || denotes the division of lines in the script section.

erte toya tomši ügei¹ nögčigsen galab-un urida anu, ene čambudvib-tur
Yeke Terge² neretü qayan bülüge. tere qayan-dur qariya-||-tu mingyan
toyatan (üčügüken/üčügen) qad buyu, ħurban köbegün buyu; yeke
köbegün anu Maha-Nada neretü buyu, dumdatu köbegün anu Maha-||
5 -Diba nere-tü buyu, odqan köbegün anu Maha-Saduva neretü (bolai/
buyu). tere odqan köbegün anu üčügen-eče asaraqui nigülesküi || sedkiltü
boluyad, qamuy bügüde-yi ħayča köbegün-dür adali sedkimüi³.
tere čay-tur tere qayan anu noyad tüšimed qatud || selte-ber oi ayula-yi
ħaiqara üjen oduyad sayun büküi-dür, ħurban köbegün ber oi-yin
10 dотора ħaiqara oduysan-dur, || nigen bars ħulħayalaju maši ölösün
umdayasču ħulħayan-ıyan idere kürküi⁴ üjeju, tedüi odqan köbegün
anu qoyar aqa-||-nar-tur-ıyan ögülerün: 'ai qoyar aqa minn, ene ölgöčün
bars anu öl ügei boluysan-ıyar ħulħayan-ıyan idemüi', kemen || ögüleksen-
-dür, qoyar aqa (inu/anu) ögülerün 'ene bars maši ölösügen-ıyer
15 mayad ħulħayan-ıyan idemüi-ja', kemen ögüleksen-||-dür, basa odqan
köbegün anu qoyar aqa-dayan ögülerün 'ene bars-un ideši ħayun (bui
kemen)' asayuyusan-dur, qoyar aqa-||-nar anu ögülerün, 'aliba šine
alaysan noitan miqa čisun bögesü⁵, bars-un ideši buyu-ja', kemen
ögüleksen-dür, basa odqan || köbegün ögülerün, 'ken ber öber-ün miqa
20 čisun-ıyar egün-ü amin-i aburan čidamui?'⁶ kemen asayuyusan-dur,
qoyar aqa anu ögüler-||-ün 'teimü maši berke üiles-ıyer egün-ü amin-i
(aburaqui/aburaysan) ken čidamui?' kemen ögülebesü, tedüi odqan
köbegün inu ein kemen sedkimüi, || 'bi öni orčilang-dur orčiju⁷, amin
beyeben toya tomši ügei qoor qomsa bolıyalıya⁸; ħarim-dur inu tačıyangıyui

¹ toya tomši ügei, 'amount without number', i.e., countless. The entire phrase reads 'Once upon a time, countless past ages ago ...'.

² 'yeke terge' renders the Sanskrit name Mahā-ratha. The other names in the next sentence are Mahā-nada, Mahā-deva and Mahā-sattva.

³ qamuy ... sedkimüi, 'considered everything and everyone like (he would) an only son'.

⁴ idere kürküi, 'on the point of eating'.

⁵ bögesü, 'what there may be', i.e., any.

⁶ ken ber ... čidamui? 'Can anyone ...?'

⁷ bi öni ... orčiju, 'I, turning in long turnings', refers to the Buddhistic concept of the wheel of life. Translate 'I have been revolving on the wheel of life for a long time'.

⁸ amin ... bolıyalıya, 'I have performed countless evils of the living body.'

25 *tula*, || *jarim-dur anu urin(-u) tula*, *jarim-dur anu munggay-un tulada*,
*qabiya tusa ügei bolyaysan buyu-ja*⁹. *nom-un tulada öglige* || *ögkü*
*oron-luya [ese] učiraju bültüge*¹⁰. *edüge qabiya tusa bolyagu-yin tulada*
*beyeben egün-dür ögsügei*¹¹ *kemen sedki-jü büriin*, || *tedüi yurbayula*
 30 *qariju ireküi jayura*, *odqan köbegün anu qoyar aqa-dayan ein kemen*
ögülerin, 'ta *qoyayula uridqan-a* || *yabutuyai*¹²'.

Vocabulary 8*

abura- to save, rescue
ai vocative particle, Oh!
alaldu- to kill, fight one another
ali-ba every, any
ami(n) life, spirit, soul
angqa(n) beginning
asara- to commiserate, sympathize
barildu- to wrestle
berke hard, strong, difficult
bolai = *buyu*
čambudvib world, Indian continent
čida- to be able; can
dalai sea
degere above, over
ein such, so, in this manner
emüne in front of
erte once, once upon a time
galab eon, age
gayča only, sole, alone
gayqa- to behold, admire, consider
 with wonder
idelče- to eat together
ideši food, meals
jayura while, during
jarim some
juljayala- to give birth to
 juljayan young, offspring
mayad certain(ly)
mingyan thousand

mön deictic particle, just that one
munggay ignorance [there
nigüles- to commiserate, be merci-
 ful, sympathize
nižeged one at a time
noitan fresh, moist
nom belief, doctrine, religion,
nögči- to pass (of time) [dharma
orči- to turn
orčilang revolution, rebirth cycle
öglige alms, charity
öl food
ölögčün female animal
ölös- to be hungry
öni long
qabiya benefit, use, profit
qamuy all, everything
qari- to return
qariya subject
 qariyatu subordinate, vassal
qomsa little, lowly
qoor evil, deceit
qoor qomsa harm, damage
sedki- to think
 sedkil thought
 sedkiltü disposed
selte party, company; together with
šine new
tačiya- to desire, love

⁹ *qabiya tusa ... buyu-ja*, 'have indeed become (persons) without profit or use'.

¹⁰ *ögkü ... bültüge*, 'I have met with (no) opportunity to give ...'.

¹¹ *ögsügei*, 'let me give, I am going to give'.

¹² *yabutuyai*, imperative, 'do (you two) go on (a little ahead)'.

* To conserve space, the cardinal and other numbers in the lesson text are not entered in the vocabulary, but will all be found in the Glossary.

<i>tačiyangyu</i> desire, love, lust	<i>tusa</i> usefulness, utility
<i>tedüi</i> immediately, thereupon	<i>umdayas-</i> to be thirsty
<i>terge</i> wagon, chariot	<i>uridqan</i> a little ahead, in front of
<i>toya</i> number, amount	<i>urin</i> anger
<i>toyatan</i> numbered	<i>üčügen</i> little, small; youth, young
<i>tomši</i> (now obsolete), number	<i>üčügüken</i> minor, subordinate
<i>tomši ügei</i> countless	<i>üile</i> deed, action, matter
<i>tula, tulada</i> postp., on account of,	<i>üliger</i> story, tale
in order to, for the sake of	<i>yabulča-</i> to journey together

Lesson Nine

Contents. Imperatives; use of the accusative; the verb 'to be'; adverbs & conjunctions. Reading Selection: VI. The Hungry Tigress (Part Two).

§ 47. Imperatives.

a) The **normal imperative** of the 2nd p. is expressed by the pure stem.

<i>ab</i>	take
<i>ide</i>	eat
<i>minu tüšimel bol.</i>	Be my minister!

The polite form has the ending *-(u)γtun / -(ü)gtün* (archaic *-dqun / -dkün*).

<i>abuytun</i>	take
<i>idegtün</i>	eat
<i>kögegtün</i>	Drive (him) away!

b) The **intentional imperative** is used in the 1st and 2nd persons, and ends in *-suyai / -sügei* (archaic texts have *-su / -sü*).

<i>absuyai</i>	I am going to take, let me take
<i>idesügei</i>	I am going to eat, let me eat
<i>ögsügei</i>	I am going to give, let me give.

c) The **voluntative imperative**, which may have cohortative overtones, is used in the 1st and 3rd persons, and ends in *-(u)ya / -(ü)ye*.

<i>abuya</i>	let me (him) take
<i>ideye</i>	let me (him) eat.

d) The **optative imperative** expresses the desire that something may happen, and occurs in the 2nd and 3rd persons. It ends in *-tuyai / -tügei*.

<i>abtuyai</i>	grant that he may take
<i>idetügei</i>	grant that he may eat
<i>uridqan-a yabutuyai.</i>	Go on to a spot ahead.

An archaic form in *-yasai / -gesei* may also be met.

e) The **timetive imperative** expresses apprehension. It ends in $-(u)γuǰai / -(ü)güjei$.

abuyǰai
idegüjei

What if he takes
What if he eats.

f) The **passive imperative**. An imperative of impersonal nature may be expressed by a form in $-(u)γdaqu(i) / -(ü)gdekü(i)$, originally the passive infinitive. It is best translated by an ordinary imperative, rather than by a 'there shall be ...' phrase.

abuydaqui
idegdeküi
ta ülii jobaydaqu.

Please take! (replaces *abtaqui*)
Please eat!
Do not grieve (lit. there shall not
be grieving, or 'it is not to be
grieved')
Seize it!

tegiin-i bariydaqui

§ 48. **Use of the Accusative.** At the beginning of a sentence or clause, an accusative may be used to indicate that the word is not subject to the final verb but to the closest verb.

čima-yi kürüged sača tedeger As soon as you have come, they
bügüde bosču iremüi. will all rise and come (at you).

If instead of *čima-yi*, the nominative *či* were used, the meaning would be reversed, as *či ... iremüi* can only mean 'you come (at them)'.

nama-yi ireküi čay-tur at the time of my coming

A use of *bi* would be understood to refer to some verb yet to come.

§ 49. **The Verb 'To Be'.** The verb 'to be' in Mongolian, as in many other languages, displays a variety of stems. Their use can be delineated as follows.

a) The stem *a-* occurs in the durative form *amui*, he is; the gerund of absolute subordination *an*, being; the gerund of purpose *ara*, in order to be; the coordinative gerund *ayad*, the terminative gerund *atala*, and the preterite participle *aγsan*. The form *aγyru* is distinctly *sui generis*, but may be said to correspond to a form in *-juqui*.

b) The stem *bö-/bü-*. The stem *bü-* occurs in *bülüge*, he has been, *bükü(i)*, to be, and *bürin*, being, forms in which an *ü* occurs in the second syllable, while the stem *bö-* occurs only in the forms *böged*, *bögesu* and *bögetele*.

c) The stem *bai-* has developed from its original meaning of 'to stand, wait, remain, dwell' into a synonym of 'to be'. It first becomes common after 1700. In the durative tense, it has the form *bainam* (modern *baina*), he is.

d) The stem *bol-*, 'to become' is also used for 'to be', especially in such forms as *bolbai*, he was, *bolai*, *bolumui*, he is, *bolun*, being, and *bolbaču*,

even though it be, however. The stem *bol-* is further used in compounds, as —*ju bol-*, to be able (see § 54).

e) The noun *bui*, or *buyu*, the being, is the equivalent of Turkish *var*, 'what is, there is, there are'. The opposite meaning is furnished by *ügei* (Turkish *yok*).

bars bui.

There are (things called) tigers;
tigers exist (es gibt Tiger).

bars ügei.

There are no tigers.

When the interrogative particle *u* is added, *bui* becomes *buyu*, and thus coincides with the emphatic form *buyu*.

f) The verb 'to be' in the present tense is however generally omitted.

ene sain

That is good.

maha-saduva qamiya?

Where is Mahā-sattva?

ta ayuqu kereg ügei.

There is no cause for you to fear.

But note:

ene bülüge.

That was it.

§ 50. **Adverbs and Conjunctions.** Many adverbs and conjunctions are in actuality forms of nouns or verbs.

kiged

and

buyu

or

qamiy-a

where? (dat.-loc.)

üneger

indeed (instr. of *ünen*, truth)

ende

there

tende

here

endeče

from here, hence

tendeče

from there, thence, thereupon, next

egün-e

there, to there

tegiün-e

in that, then, thereupon

tegiünče

from it, after that

Other adverbs of place, time, manner, *etc.*, will not be listed here, as their meanings are readily ascertained from the glossary.

Reading Selection

VI. The Hungry Tigress (Part Two)

'bi öber-ün nigen üile-yin tula oi-dur oduyad, kereg-iyen bütügejü ödter-e iresügei¹ kemen ögüleged, tere || mör-iyer ölogcın bars qamiya bükü tere jüg-tür kürüged, bars-un emüne kebtengen-dür, bars aman-ıyan jayuraju iden ese || čidabai. tedüi qan köbegün anu (nigen) quyrurgai 5 modun-ıyar beye-ben qadquju čisun yaryaysan-dur, bars ber čisun-i [inu] doliyayad || aman-ıyan negen čidayad, beye-deki miqan inu

¹ *iresügei*, I shall come.

- baratala idebei². öni udaysan-dur qoyar aqa-nar inu, 'degü biden-ü || udabai. yayun-u şiltayan bolbai?' kemen sedkiged, mön kü tere mör-iyer erin odtala³ ein sedkir-ün 'degü manu mayad beye-ben || ölösügsen
- 10 bars-tur ögkü-yin tula oduysan buyu-ja', kemen sedkişü tere bars-un dergede küriügsen-dür, köbegün-i bars ideşü, || yasun inu çaişu büküü üjeced, beyeben köser-e deleddün üküdkübei. egüri boluyad amiduraju yeke dayun-iyar ukilan köser-e || körben basa kü üküdkübei.
- 15 tere çay-tur eke qatun inu ein jegüdülerün, yurban kegürjigen-e anu qotala nayadçu nisün yabutala, || nigen ücügen-i inu qarçayai bariysan-i jegüdüleged saça, serigsen-dür maşi ayun emiyeced qayan-dur öciriün 'ai yeke qayan, || qaruçin üge-dür 'kegürjigene şibayun köbegün-ü sünesün bui⁴', kemen sonosuluşa; bi qorumqan udaysan-dur jegüdüin-dür minu, || yurban kegürjigene nayadçu yabun atala, nigen ücügen ke-
- 20 gürjigene-yi qarçayai abçu oduysan-i jegüdülebei, mayad odqan köbegün || minu mayu bolbai ja', kemen ögüleleged saça, qamuy bügüde-yi erire ilegegsen-dür inu, qorum nigen boluysan-dur qoyar aqa || inu ireged, odqan inu ese iregsen-dür, 'maha-saduva ali?' kemen asayuyusan-dur, qoyar aqa inu yayun ber ögülen yadaşu || qorum ayad 'bars-tur
- 25 idegdebei' kemen ögülebesü, tedüi qatun eke anu teimü mayu üges-i sonosuyad saça köser-e unan || üküdkübei. qorum nigen boluyad delüreşü (busu/bosçu) qamuy nököd selte bügüdeger köbegün-ü nirvan boluysan tere oron-dur⁵ odbasu, || bars inu köbegün-ü miqa-yi cöm ideşü, çisun inu yajar-tur dusuşu yasun çaişu bükü-yi üjeced, tedüi qatun eke
- 30 terigün-||-eçe anu barişad, qayan anu yar-aça barişu yeke (dayun-iyar/dayubar) okılayad üküdkün unabai. qorumqan qarın bosbai.

Vocabulary 9

ama(n) mouth	dusu- to flow, drip
amidura- to come to oneself	egüri long
bara- to conclude, make an end of	emiye- to become frightened
basa kü again	emüne before, in front of
boluyujai perhaps	ende here
bos- to arise, stand up	endeçe hence, from here
buyu or	ilege- to send, dispatch
bütüge- to conclude, complete	şayura- to close together
çai- to bleach, turn white	jegüdüle- to dream
cöm complete	jegüdüin a dream
deled- to strike, beat	keble- to lie
delüre- to come to oneself	kegürjigene dove, pigeon
doliya- to lick	körbe- to roll on the ground

² beye-deki mişan inu baratala idebei, ate up (ate to completion) the flesh in his body.

³ erin odtala, while they were going seeking.

⁴ kegürjigene şibayun köbegün-ü sünesün bui, a dove bird is the symbolic representation of a son.

⁵ köbegün-ü nirvan boluysan tere oron-dur, to the place where the boy attained Nirvana.

<i>kü</i> reinforcing particle	<i>garčayai</i> falcon, hawk
<i>köser</i> earth	<i>gorum(qan)</i> moment, while
<i>mayu bol-</i> to be injured, get hurt	<i>gotola</i> , all, every
<i>mön</i> reinforcing particle	<i>quyurqai</i> torn off piece
<i>mön kü</i> just that one	<i>sacá</i> at once, immediately
<i>mör</i> way, road	<i>seri-</i> to awake
<i>tere mör-iyer</i> along that road	<i>sünesün</i> soul, life's breath, essence
<i>nayad-</i> to play	of personality
<i>nege-</i> to open	<i>šibayun</i> bird
<i>nirvan</i> Nirvana	<i>šiltayan</i> cause, reason
<i>nis-</i> to fly	<i>tende</i> there
<i>nökör</i> friend, comrade	<i>tendeče</i> thence, from there
<i>okila-</i> to complain, bemoan, lament	<i>uda-</i> to pass (of time); to delay;
<i>öči-</i> to tell, say (to superior)	stay away
<i>ödler</i> quickly	<i>üge</i> word, saying
<i>qadqu-</i> to stick, stab	<i>üküdkü-</i> to faint
<i>qayučin</i> old, ancient	<i>yada-</i> to be unable.
<i>qayučin üge</i> proverb	<i>yasu(n)</i> bone

Lesson Ten

Contents. Strengthening suffixes; word formation in nouns; word formation in verbs; compound verbs; nominal suffixes. Reading Selection: VI. The Hungry Tigress (Part Three).

§ 51. **Strengthening Suffixes.** The particles *kü* and *ču* serve to emphasize the previous word. The particle *ja* occurs mostly with verbs, and may be translated 'indeed, to be sure, certainly', etc. Of like function is *-a*.

<i>mön kü</i>	just that one there, namely
<i>buyu-ja, bui-ja</i>	he is indeed, he certainly is
<i>amui-a</i>	it is indeed

§ 52. Word Formation in Nouns.

a) The *nomen actoris* in *-či* denotes the person performing the action logically associated with the noun from which it is derived. The plural is in *-d*.

<i>goni(n)</i>	sheep
<i>goniči</i>	shepherd
<i>žiyasu(n)</i>	fish
<i>žiyasuči</i>	fisherman
<i>modu(n)</i>	tree, wood
<i>moduči</i>	woodworker, carpenter

b) The derivative suffix in *-tu/-tü* or *-tai/-tei* (the latter originally a feminine form), plural *-tan/-ten*, denotes the person having or possessed of the object denoted by the noun.

<i>gonitu</i>	sheepowner, one having sheep
<i>moritu</i>	owning a horse, a rider
<i>amitan</i>	living creature(s)
<i>küčün</i>	strength
<i>küčütei</i>	strong
<i>arya</i>	craft, wile
<i>aryatu</i>	cunning, sly
<i>činggis nere</i>	the name Gengis
<i>činggis neretü</i>	having the name Gengis, called Gengis

c) *-daki/-deki* (locative in *-da*, § 14, and *-ki*), after vowels, *l*, *m*, *n*, and *-taki/-teki* otherwise, denotes the one who is in (a thing).

<i>köbege-deki</i>	the one on the shore
<i>usun-u köbege-deki modun</i>	the tree at the water's edge
<i>uridaki</i>	the one in the beginning, the original
<i>beye-deki miqan</i>	the flesh in his body
<i>yaǵar-takin-dur</i>	to those on earth

d) The addition of *-qan/-ken* to a word strengthens the quality in that word.

<i>oira</i>	near
<i>oiragan</i>	very near
<i>sain</i>	good
<i>saiqan</i>	pretty good, beautiful
<i>ene</i>	this
<i>eneken</i>	this one
<i>üčügen</i>	small, young
<i>üčügüken</i>	minor, subordinate
<i>urida</i>	before, previous
<i>uridqan</i>	a little before
<i>nigeken</i>	only one
<i>qoyarqan</i>	only two

§ 53. Word Formation in Verbs. The most frequent suffixes which may form verbs from nouns and adjectives are *-la/-le*, *-ra/-re*, *-da/-de*, and *-šiya/-šiye*. These verbs may of course have their own derivative forms, as the passive and reciprocal.

<i>čerig</i>	soldier; army
<i>čerigle-</i>	to wage war
<i>morin</i>	horse
<i>morila-</i>	to ride, travel
<i>omoy</i>	pride
<i>omoyla-</i>	to be proud
<i>köke</i>	blue
<i>kökere-</i>	to become blue
<i>doroi</i>	weakness
<i>doroida-</i>	to be weak
<i>doroidayul-</i>	to weaken (tr.)
<i>yekede-</i>	to become large
<i>bayada-</i>	to become small
<i>sain</i>	good
<i>saišiya-</i>	to approve, recommend
<i>jöb</i>	excellent, fine
<i>jöbšiye-</i>	to approve, recognize as worthy

§ 54. **Compound Verbs.** Two juxtaposed verbs often describe one action, each of the two verbs helping to determine the other.

<i>abču ire-</i>	to take and come = to bring
<i>jiyan od-</i>	to go showing = to inform
<i>qariju ire-</i>	to return, (intrans.)
<i>kürčü ire-</i>	to arrive

The potential verb is expressed by a compound with *čida-*, to be able.

<i>iden čida-</i>	to be able to eat
<i>negen čida-</i>	to be able to open
<i>aburan čida-</i>	to be able to save

A compound with *ög-*, 'to give', imparts the meaning of 'in favor of or on behalf of someone else'.

<i>eriju ög-</i>	to seek on behalf of
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The use of *yar-* and *oro-* conveys the meanings of 'in' and 'out'.

<i>niščü yarbai.</i>	He flew out.
<i>niščü orobai.</i>	He flew in.

Another way of expressing 'to be able' is to use the verb *bol-* with a preceding form in *-ju*.

<i>joyoylaju bolqu</i>	to be able to consume
<i>yabuju bolqu</i>	to be able to go

§ 55. **Nominal suffixes.** Some of the more frequent suffixes which will be found on nouns are the following.

a) *-sun* / *-sün*.

<i>baljasun</i>	city
<i>negüresün</i>	charcoal

b) *-lang* / *-leng*.

<i>bayasqulang</i>	happiness, rejoicing
<i>üküleng</i>	death

- c) -ši.
ide- to eat
ideši food
- d) -liγ / -lig.
bayalıγ riches
čečiglig garden, park
- e) -dal / -del.
yabudal conduct
üküdel body, corpse
- f) -γan / -gen.
qubilγan reincarnation
idegen food

Reading Selection

VI. The Hungry Tigress (Part Three)

tere Maha-||-Saduva köbegün anu tende-eče üküged sača, tegüs bayasqu-
lang-un oron-dur tngri-yin köbegün bolun töröbei. tere tngri-yin köbegün ||
anu 'bi yambar sain üile üiledügsen-iyer ende töröbei?', kemen sedkiged,
tngri-ün nidüber tabun jayayan-dur šinjilen¹ || üjebesü, öber-ün
5 ükügsen yasun anu nigen oi-yin dотора ečige eke terigülen qamuy
nököd-iyer küriyelegüljü yeke || dayun-iyar eneliün γasalqu-yi [anu]
üjged, tere tngri-yin köbegün anu ein sedkirün, 'manu tere ečige eke
goyar anu minu tula maši || yeke jobabasu, beye nasun-dur todqur
bolumui-ja; teden-ü sedkil-i sergügekü-yin tulada odsuyai bi' kemen
10 sedkiγü, tedüi || [oytaryui-bar ireged degere] oytaryui-dur baiγu², eldeb
jüil sain üges-iyer ečige eke goyar-un sedkil-i sergügebei. ečige eke
goyar anu oytaryui-||-dur degegši üjged 'ai tngri, či ken bui? mandur
jarliγ boluydaqui³' kemen ögüleksen-dür, tere tngri-yin köbegün ögülerün,
'bi || tanu köbegün Maha-Saduva neretü bui-ja. bi öber-ün beyeben
15 ölöğcin bars-tur öggüksen-ü ači-bar, tegüs bayasqulang-||-tu oron-daki
tngri-yin köbegün bolun töröbei. ai qayan ečige qatun eke minu ta
sonos: jayayaysan-u ečüs mayad ebderemüi-ja⁴, || törökü bui ele bögesü
mayad ükükü bui⁵; nigültü kilinča üiledbesü, amitan tamu-dur unayu,
buyan üiledbesü degedü sain || töröl-dür töröyü; yerü törökü ba ükükü
20 anu qamuy bügüde-dür bui atala⁶, γayçaqan minu tula(da) ta bügüdeger
maši yekede ülü || jobaydaq; bi ene metü sain töröl oluγsan-dur ta

¹ tngri-ün ... šinjilen, 'regarding the five existences with the eyes of a god'.

² oytaryui-bar ... baiγu, 'came from heaven, and stopped in the sky above'.

³ mandur jarliγ boluydaqui, passive imperative, 'deign to speak to us'.

⁴ jayayaysan-u ... ebderemüi ja, 'the purpose of being created is, verily, to be destroyed'.

⁵ törökü bui ... ükükü bui, 'what is born, whatever it be, is certainly that which dies'. The idea is that we are all born and we all must die.

⁶ törökü ... bui atala, 'to be born and to die are something for everybody (to do)'.

ber dayan bayasulčayad, buyan-u jüg-tür kičiyegdeküi. öd ügei || yašiyun jobalang yayrun kereg' kemen ögüleksen-dür, ečige eke qoyar ögülerün 'ai köbegün či yeke nigülesküi sedkil-iyer beyeben || bars-tur öggüged, 25 qamuy bügüdeger-i nigülesküi bui ele bögesü', edüge biden-i tebčiged ügei boluysan-dur, bide čima-yi sanažu || miqan-ıyan oytaluysan metü joban atala, ai yeke nigülesügči mani yayrun-u tula tebčimüi?'. tedüi basa (tere) tngri-yin köbegün || eldeb sain üges-iyer ečige eke terigüten bügüde-yi sergügeksen-dür, ečige eke anu üçügen sergüged, 30 doloyan jüil erdinis-||-iyer abdura kičü, yasun-i anu (tere) abdura ditora oroyulžu yazar-tur niyuyad, degere inu suburyan bosqabai. tngri-||-yin köbegün ber oron-dur-ıyan qaribai. qayan qatun nököd selte bügüdeger ordu qarši-dur-ıyan irebei.

Vocabulary 10

abdura(n)	box, container	küriyelegül-	to be surrounded,
bayasulča-	to rejoice with one		encircled
	another	morila-	to ride
bosqa-	to erect, raise	nasu(n)	age, years of life
buyan	good deed	nidü(n)	eye
bügüdeger	all together	nigülesügči	compassionate one
činggis	Jengis	nigülesküi	compassion, pity
dayan	also	nigültü	sinful
degedü	high, elevated	niyu-	to hide, secrete
degeğši	upwards	oytal-	to chop to pieces
degere	above, upper, overhead	oytaryui	heaven, sky
ebdere-	to perish, ruin	öd ügei	bad, useless
ečüs	end, purpose	qarši	castle; palace
eldeb	diverse, various	ordu qarši	court
ele bögesü	whatever it may be, at	qoni(n)	sheep
	all; if	qoniči	shepherd
enel-	to sorrow, grieve	qonitu	sheepowner
erdeni	jewel	saišiya-	to approve
payča	one, only, sole	saiqan	pretty, beautiful
payčaqan	only, sole	sergü-	to be consoled
yasal-	to complain	sergüge-	to console, cheer up
yašiyun	bitter	suburyan	pagoda, shrine
jayaya-	to create, bestow	šinjile-	to regard, investigate
jayayan	existence, fate, life	tamu	hell
jıya-	to show, teach	tebči-	to release, leave, get away
joba-	to suffer, sorrow	tegüs	perfect, complete
jobalang	sorrow, suffering	t(e)ngri	god; evil
jüil	type, sort, kind	todqur	danger, evil, misfortune
kičıye-	to strive for	ügei bol-	to die
kilinča	sin, fault	yerü	moreover, furthermore, in general

⁷ qamuy ... bögesü, 'though it be everyone has commiseration', i.e., we all understand why you did this.

III. Reader

A. Texts in Transcription

VII. The Good and the Bad King*

- urida nigen oron-a ečige kōbegün qoyar aysan-ača ečige anu üküüküi-degen jakıju, 'kōbegün minu, edüge ečige činu bi üküükü tula kōbegün či ber sain noyan-i šitüjü, sain kümün-lüge qanıla, mayu kümün-lüge buru nöküče' kemen jakıjuqui. qoina tere kōbegün ber tengsekü-yin tula¹*
5 nigen mayu qayan-i šitüged, tüšimel anu bolju yabun, nigen mayu gergei abubai. ||
teğünče qayan-luya qoyayula oi dотора yabutala, nigen baras qayan-u emüne-eče ösürjü iregsen-dü, tere kümün ildü-ber tere baras-yi čabčiju alaysan-du, teğün-dü qayan anu yekede bayarlaju jarliş bolurun,
10 'tüšimel, či minu amin-i aburaysan yeke ačıtı kümün bolbai' kemeged, tendече tere tüšimel, qayan-u uidgar-i sergügekü nigen büjigči toşos şıbayun-i gulayıju nigen ekener-tür nişıju qadayalayuluyad, basa nigen toşos² şıbayun-i abču gertegen ireged, gergei-||-degen nişıju öğüleriün, 'ene qayan-i bi ami aburaju tere metü ačilaysan bui bolbaču,
15 minu ači-yi tuğai ülü sanagu tula, qayan-u ene toşos şıbayun-i alaşu idesügeri' kemen alaşu ere eme qoyayula miga-yi idebei.
tere tuğai-du qayan ber 'minu toşos şıbayun-i ken kümün oluşsan bolbasu tere kümün-dü yeke şang şangnamui' kemen jarlaysan-du, tere tüšimel-ün gergei anu qayan-du uridaki uçır-i medegülügsen-dü qayan
20 jarliş bayulyan tere tüšimel-i dayudaşu asaşurun, 'či minu || qairatai toşos şıbayun-i alaşu idegsen ünen buyu³' kemeküi-dü, tere tüšimel aıladaşu 'ünen bülüge' kemen uridu yabudal-i öğülegsen-dü, teğün-dü qayan ber 'albatu innu ejen-degen kündülel üiledügsen-dü, ači-yi qarıyulqu yambar yeke kereg? eğün-i ala' kemegsen-dü, teğünče tüšimel anu
25 qayan gergei qoyayula-yin mayu-yi medeged, qayan-u toşos şıbayun-i tuşıyaşu öğüged, öber-e busu oron-a yabubai.
tendече ögere nigen sain qayan-u tüšimel boluyad, || nigen mayu gergei abču qanılayad, qayan tüšimel qoyayula oi-dur yabuşayar nigen usun ügei paşar-a qayan kürčü qalayučaşu yadaran yekede umdayasuşsan-du
30 teğün-dü tüšimel ber 'ıngri metü ejen, joşoylaşu bolqu bolbasu⁴ nadur

* *Subhāṣita*, MS *Kōke Qoto*, II. fol. 1 v. ff. Mongol Coll. Royal Libr. Copenhagen.

¹ *tengsekü-yin tula*, 'for purposes of comparison'.

² *basa nigen toşos*, i.e., another (different) bird.

³ *buyu < bui + u*, 'Is it (true that ...)?'

⁴ *joşoylaşu bolqu bolbasu*, 'if you are able to consume (anything)'. The use of *bol-* with a form in *-ju* gives the meaning 'to be able to ...'.

yurban doloγoyna bainam' kemeged, ergügsen-dü, qayan yekede bayarlaǵu joyoylayad, 'meküs kümün-ü ami-yi aburaysan yeke ačitai bolbai', kemebei.

tere tüšimel qoina qayan-u köbegün-i nigen yaǵar niyuyad emüsügsen

35 qubçasu čimeg-i ger-tegen abçıǵu || gergei-degen ögülerün, 'ene anu qan köbegün-ü qubçasu čimeg bülüge', dalda niyurǵu talbiyulbai. tegünče qayan yaǵaran 'minu köbegün-i oluysan kümün-e yeke šang kešig ögüye' kemen jarlaysan-du, tere tüšimel-ün gergei anu, qan köbegün-ü qubçasu čimeg-i abçıǵu qayan-du ailadqarun, 'činu tüšimel qan köbegün-i

40 alayad qubçasu čimeg bükün anu ene bui' kemegsen-dü, qayan jarliǵ bayulyaǵu tüšimel-i dayudaǵu ögülerün, 'či yayun-u tula minu köbegün-i || alabai' kemeküi-dü, tüšimel ailadqarun, 'minu ači-yi ese sanaysan-u tula könügebei' kemeküi-dü, qayan jarliǵ bolurun, 'tüšimel či, yambar ači tusa bui' kemeküi-dü, tüšimel ailadqarun, umdayasuǵu yadaraqui-du

45 doloγoyna bariysan-ıyan ailadqaysan-du, qayan jöbšıyeǵu 'tere ünen bülüge, teimü-yin tula minu köbegün nadur mašida qairatai tula, nigen doloγoyna-yin qariyu boltuyai. qoyarduyar-un qariyu-dur bi keüken-ıyen čimadur gergei bolıan ögsügei. yurbaduyar-un qariyu-dur minu törö-yin || qayas-i ögüye' kemegsen-dü, tüšimel kešig-tür mörgöǵu

50 ailadqarun, 'ıngri metü boyda eǵen maši üčügen kündüel üiledügsen-dür qariyu ačilaqu-yi sanaǵu yayakin bolqu bui, dededü qan köbegün-i ayul ügei yayun-u tula qoorlaqu bui⁵' kemeged, yaǵaran qan köbegün-i abču ireǵu, qayan-du ergügsen-dü, qayan yekede bayarlaǵu 'šangnai-a' kemeküi-dü, tüšimel tedeger šang-yi ču abuysan ügei, ketürkei qayan-du

55 bučayaǵu ergüged, tere tüšimel nigen nasun-du qayan-u || törö-dür jidküǵu kündüel-i üiledbei.

VIII. The Brahman and the Goat*

nigen biraman ber ıngri-yi takıqu-yin tula imayan qudalduǵu abuyad kötolǵu yabuquı-yi [üjged] tere yaǵar-un tabun qulayıači kümün arya kelelčeǵu, biraman-u odqu jam-dur nige ber yabuqu metü baiysan-ača¹ biraman ber yabuysayar angqan-u kümün-i dayarıǵu yarqui-dur tere

5 qulayıači ber, 'ai-a yırtınčü-dür² noqai kötelügsen biraman ču bui aǵıyu' kemen alıyalaquı metü ögüleküi-dür biraman ber kereg-tür abul ügei³ yabubai. qoyaduyar qulayıači-luya učıraquı-dur 'sain noqai bainam' kemeged odbai. yutayar ba dötöger kümün ču tegünčilen ögüleküi-dür biraman sešig töröǵu imaya-ban saitur ergičegülǵu üjebesü, 'noqai-dur

⁵ ıngri metü ... qoorlaqu bui. Freely: How could the heavenly sacred master think of bestowing reward on one who displayed so very little respect? How could anyone brazenly dispose of the exalted prince?

Selection VIII.

* *Subhāṣita* 6, fol. 4 v.

¹ yabuqu metü baiysan-ača, 'pretending he was travelling'.

² 'ai-a yırtınčü-dür ...', 'Lo, what in the world is it but a Brahman ...'.

³ abul ügei, 'taking no (notice)'.

- 10 baiday urtu segül kimusu terigüten ügei böged, imayan-dur baiday eber
ba eregün-ü saqal terigüten baiqu tula imaya mōn' kemen sanayad
yabubai. tabuduyar qulayaiçi ber üjegseger 'ai yambar sürekei noqai
bui' kemen soçıgsan metü jailaçu yarbai. tegün-e biraman ber, 'egün-i
uçıraysan kümün büğüde noqai kemeldüküi-ber şinjilebesü⁴ ende-eçe
15 busu ulus-tur noqai || üjegdekü bolbaçu minu nidün-dür imaya bolju
üjegdedeg ajuyu. mayad nigen yakša ber minu takil-i ideküi-yin tula
qubilıysan bolultai' kemen bodoyad imayan-ıyan orkiyad yabuysan-u
darui⁵ qulayaiçınar çuylaju imayan-i abaçıyad idelüge.

IX. The Sharp-witted Daughter-in-law*

- tere çay-tur Gegen-e İlayıysan¹ qayan-dur Görügesün neretü nigen
tüşimel bülüge. tere tüşimel maşi yeke ed ayurasu-tu bayan bülüge.
tere tüşimel-dür doloyan köbegün bülüge.
jıryuyan köbegün anu eme-yügen abuyad, odqan köbegün inu eme ese
5 abuysan-dur, eçiye anu ein sedkirün: 'edüge bi öteljü üküüi-dür oira
bolbai. ene odqan köbegün-dür-ıyen nigen sain ökin eriçu ögsügei'
kemen sedkiçu büürün, tere çay-tur tere tüşimel-dür nigen amaray biraman
bui. tere biraman-luya uçırachu üge-yin || ulam-aça duraduyad², biraman-
-dur ögülerün: 'ai biraman minu, ene odqan köbegün-dür eme ese yuiçu
10 bülüge. edüge ken-eçe yuiçu ese medebeı. ai biraman çi qamuy ulus-tur
oduyad minu köbegün-luya buyan keşig ibegel-tü mergen oyutu yooa
üşesküleng-tü teimü nigen ökin-i şinjileçu üjeged minu ene köbegün-dür
yuısuyai. çimayi bi açilasuyai' kemen ögülegsen-dür, tere biraman:
'tein boltuyai' kemen ögüleged qamuy ulus-tur erire oduysan-dur, Şiri
15 Tigta neretü ulus-tur tabun jayrun ökid qamtu nayaduyad, sain çeçeg-
-üd-i tegüged burqan-i takin büküi üjebei.
tere biraman anu tere ökid-i qamiya odbasu, qoina-aça inu üjebesü,
nigen üçügen usun-dur kürügsen-dür, tedeger qamuy ökid yutul-ıyan
tailçu usun-i getülbei. teden-ü dотора nigen ökin yutul-ıyan ülü tailun
20 yutul-tai getülbei. basa çınayşı odun atala, nigen mören-dür kürügsen-dür,
busu qamuy ökid debel-ıyen tailçu usun-i getülbesü uridu tere ökin
debel-ıyen ülü tailun getülbei. tegün-eçe çınayşı nigen modun-u oi-dur
kürügsen-dür, busud ökid modun degere abarıçu çeçeg abubai. uridu tere
ökin kösüre-eçe çeçeg tegüçu busud-aça ülemçi olbai.
25 tedüi tere biraman tere ökin-ü dergede oduyad ein ögülerün: 'ai ökin
çima-aça nigen seşig asayqu bülüge³. çi saitur qarıyu ögülegdeküi' kemen

⁴ şinjilebesü, 'even when I investigated it'.

⁵ yabuysan-u darui, 'as soon as he had travelled on'.

Selection IX.

* Xyl. Üliger-ün dalai, fol. 103r21 to 105v28.

¹ Gegen-e İlayıysan, 'having surpassed (all others) in splendor' is the qayan's name.

² üge-yin ulam-aça duraduyad, during the course of the conversation.

³ çima-aça nigen seşig asayqu bülüge, 'there was the asking of a doubt from you', i.e., there was something I wanted to ask you about.

ögüleksen-dür, ökin ögülerün: 'çimadur yambar seşig bui ele bögesü asayuydaqui' kemen ögüleksen-dür, biraman ögülerün: 'ai ökin ta usun getülküi-dür busu ökid yutul-ıyan tailju getülbesü, çi || yayçayar yutul-
 30 -tai getülküi şiltayan çinu yayun bui?' ökin ögülerün: 'ai biraman, çinu tere seşig yeke yayıqamşiy busu bolai. ai biraman bi qayuray yajar-tur yabuqui çay-tur nidiün-ıyer üjeñü ürgüsün ba, çilayun ba, toynosqa ba, teimü mayu-yi üjeñü jailaju yabuqu bülüge. ker-be usun datora ürgüsün ba, moyai ba, qoor-tu qoroqai bui ele bögesü ülü üjen giçkibesü⁴, köl-dür
 35 qoor-tu bolumui⁵ kemen sedkiñü, yutul-ıyan ese tailuysan tere bülüge'. biraman ögülerün: 'busud ökin debel-ıyen şiyuñu usun-aça getülbesü. çi yayçayar debel-ıyen ülü şiyun getülkü yayun bui?' kemen asaybasu, ökin ögülerün: 'ökin kümün-ü beye-dür⁶ sain mayu belge olan bükü-yin tula, debel-ıyen şiyuñu orobasu, busud kümün sain belge-yi üjebesü
 40 yayun ber ülü ögülemü; mayu belge-yi üjebesü eleglekü-yin tulada, minu debel-ıyen ese şiyuysan tere bülüge'. biraman ögülerün: 'tein ber bögesü busu ökid modun degere abariñu çeceg tegün atala, çi yayçayar modun-dur ülü abariqu şiltayan yayun bui?' kemen asaybasu, ökin ögülerün: 'ker-be modun degere abaribasus,
 45 modun-u geşigün quyuñu kösür-e unabasu, beyen-dür qoor bolqu-yin tula, modun-dur ese abariysan minu tere bülüge'. tere ökin-ü eçige anu Gegegen-e İlayuyçi qayan-u degü bülüge. tere qayan-u degü inu urida nigen gem kigsen-dür, tere ulus-aça üldegdejü ende ireged, Lamçam-ma ökin abçu töröksen köbegün bui ajuyu.
 50 tere biraman ökin-dür ögülerün: 'ai ökin çi maşi şiluyun uqayatu bögetele çimadur eçige eke buyu?' kemen asaybasu, || ökin ögülerün: 'eçige eke bui' kemegsen-dür, biraman ögülerün: 'tein ber bögesü bi çimaluya qamtu çinu ger-tür odsuyai' kemen qamilañu oduyad, qayalya-dür kürügksen-dür, ökin gertegen oroyad eçige eke-degen ögülerün:
 55 'biden-ü qayalya-dur nigen biraman ireged, çimadur jolyasu⁷ kemen sayun amui'. eçige inu yadan-a yarçu tanılduyad esen mendü-yügen asayulçayad, biraman ögülerün: 'Saiki ökin çinukei buyu?' kemen asaybasu, 'minu ökin bui' kemen ögüleksen-dür, biraman ögülerün: 'teimü bögesü kümün yuyuyusan buyu?' kemen asaybasu, 'yuyuyusan
 60 ügei bülüge' kemen ögülebei. biraman ögülerün: 'teimü bögesü Şiravast balyasun-daki Görügesün neretü tüşimel-i çi tanımuu?' kemen asaybasu, tere kümün ögülerün: 'bide qoyar uruy bülüge' kemen ögüleksen-dür, biraman ögülerün: 'tere tüşimel-dür doloyan köbegün bülüge. tegün-ü datora odqan köbegün inu yooa üjesküleng-tü buyu. tegün-dür çinu
 65 ökin-i yuyubasu ögümü⁸? tere kümün ögülerün: 'tere tüşimel yeke sain ijayur-tu bülüge. ker-be ökin-i minu yuyuyu bögesu, çinu üge-ber ösügei' kemen ögüleksen-dür, tere biraman qariñu ireged şiltayan uçır bügüde-yi delgerengküi-e tere Görügesün neretü tüşimel-dür ögüleksen-dür,

⁴ ülü üjen kiçkibesü, 'if one does not see the ... and steps on (them)'.

⁵ köl-dür qoor-tu bolumui, it is hard on the feet.

⁶ ökin kümün-ü beye-dür, 'because a girl-person's body has ...'.

⁷ çimadur jolyasu, he would (like to) visit you.

⁸ ögümü, interrogative form.

tedüi tere tüšimel beri-yügen abqui morin terge terigüten-i beledüged,
70 öber-iyen nököd selte bügüdeger, Širi-Tigta neretü ulus qamiya bükü
tende odbai.

tere ulus-tur oiratuysan-dur, 'nigen kümün-i urid ilegeye' kemen sedkişü,
tere kümün-i ein jakirun: 'ai kümün či urid oduyad, ökin-ü ečige
eke-dür || 'bide bügüdeger aisui'⁹ kemen sonosqaydaqüi'; tere kümün
75 kürüged sonosqayuluyusan-dur, tedüi tere kümün¹⁰ ayui yeke qorim
beledüged ökin-iyen bayulyaşı ögsügei kemen jabdubai.

tedüi darui deger-e bügüdeger kürcü ireged, činayşı inayşı qorimlalduşı
ökin-i inu bayulyaşı abcu ireküi-dür, tere ökin-ü eke anu olan kümün-ü
dotorä ökin-iyen ein suryarun: 'ai ökin minu či ene edür-eče qoinayşıda
80 nasu turqaru sain degel emüsüged, sain amtatu idegen idegdeküi; edür
büri tasural ügei tolin-dur-ıyan üjegdeküi' kemen suryaysan-dur, ökin
ber 'tein kisügei' kemen ögüleksen-dür, qadum ečige eke inu tayalan ein
sedkirün: 'kümün nigen nasun degere jobalang jıryalang ber mönyke
busu bögetele¹¹, nasun turqaru sain debel sain idegen qamiya-ača oldamui?

85 ürgüljide tolin-dur üjebesü ber kereg inu yayun¹²? kemen sedkibeı.
tedüi esergü tesergü dailaldun qorimlayad tarqabai.

tedüi tere bügüde mör-tür oroşı qarişı ireküi-dür jayura nigen sain
serigün baişing bui aşıyu¹³. urida qadum ečige inu tere baişing-dur
kürüged yaiqan sayun aşıyu. šini beri inu qoina-ača ireged, qadum
90 ečige-degen ein öčirün: 'ene baişing-dur sayuşı üli bolumu¹⁴. ödter
böged yadana ögede bolun soyorqa' kemen öčibesü. tedüi beri-yügen
üge-ber yadana yarbai. nigen kedün kümün yadana üli yarun sayun
büküi-dür qorumqan jayura morin üker baişing-un bayanas-i širgü-
geksen-dür baişing unayad, dotorä sayuysan kümün anu ükübei. qadum
95 ečige anu ein sedkirün: 'namayı ber jobalang-un aman-ača ene beri
minu yaryabai' kemen sedkişü, || beri-yügen ülemji asaran qairalabai.

basa tendeče yabutala, usun ebesün tegüsügßen nigen yool-dur sayun
atala, beri inu qoina-ača kürcü ireged, 'ene yool-dur sayuşı üli bolumu.
ödter-e jögegedküi' kemen ögülebesü, beri-yügen üge-ber nigen eteged
100 jögeşü sayun atala, yeke türgen qura oroyad, yool düğüreng yeke üyer
boluysan-dur, qadum ečige inu ein sedkirün: 'ene beri minu namayı
qoyar üküleng-eče tonilyabai' kemen sedkibeı.

basa tendeče yabuyad yajar-tur-ıyan kürcü ireged sača, qamuy uruy
tariy bügüdeger nigen edür dayustala¹⁵ qorim kişü nayadun bayasbai.

⁹ *aisui*, archaic durative form in *-u(i)*, 'we are approaching'.

¹⁰ *kümün* = *ečige*.

¹¹ *kümün nigen . . . busu bögetele*, 'Although a man is not eternally in (either) sorrow or rejoicing during his lifetime', i.e., everyone has his ups and downs.

¹² *kereg inu yayun?* Of what use is it to . . . ?

¹³ *nigen . . . baişing bui aşıyu*, lit. 'there existed a house', freely, 'they came upon a house'.

¹⁴ *ene baişing-dur sayuşı üli bolumu*, 'this house is not to be sat in' (lit. do not be one sitting in this house').

¹⁵ *nigen edür dayustala*, until a day had passed.

- 105 *jočid-i tarqaysan-u qoina beriyed-iyen quriyažu ireged, ein ögülerün:*
'edüge bi öteljü üiles jakircu üliü čidamui. ed tavar üile bügüde-yügen
tan-dur qadayalayulun ögsügei. tülkigür onisun-i ken qadayalamu?'
kemen asaýbasu, jiryuyan beri inu 'bide qadayalažu üliü čidam' kemen
öčigsen-dür, odgan beri inu 'bi qadayalažu čidamui' kemen öčibesü,
 110 *tedüi tere ger-ün ejen onisun tülkigür bügüde-yi tegün-dur ögbei; üiles-i*
jakirayal(a)ýulbai. tere beri inu manayar büri erte bosuyad, qarši
baišing-i arčiyad, usun ösürčü tendeče eldeb idegen-i beledüged, urida
qadam ečige eke-degen ögüged, tegün-ü qoina yeke baya-dur jergeber
ögüged, tegün-u qoina boyol šibegčün-dür ögüged üiles-i jakiruyad, tende
 115 *ber öber-iyen idežüküi.*

The above text represents about one-fourth of the story.

B. The Mongolian Script

Mongolian Numerals.

Mongolian blockprints (xylographs) rarely use the Mongolian numerals. Instead, the numbers are fully written out in words, whether in the body of the text, or in the pagination at the left side, hence, *žayun döčün qoyar* "142". Many Peking blockprints also bear the numbers in Chinese figures.

When Mongolian numerals occur in a sentence in vertical script, as in a letter or a manuscript, they are given from left to right, and stand upright as in the list that follows. However, for typographical reasons, in modern books and on the Mongolian typewriter, the Mongolian numerals are turned 90° so that they will not protrude beyond the rest of the line.

The Mongolian figures are written from left to right, as Arabic figures:

1	2	3	4	5	6	7	8	9	0
᠑	᠒	᠓	᠔	᠕	᠖	᠗	᠘	᠑	᠐

Mongolian Script.


The Mongolian script is written vertically, and read from top to bottom, the lines proceeding from left to right. Words written in the native script resemble a series of notches broken by loops and strokes. There are no capital letters or punctuation marks such as our question mark or quotation mark—only a mark denoting the end of a clause

and the end of a paragraph, and even these are often negligently employed.

Manuscripts, xylographs (wood-block prints) and printed books may use the Mongolian figures for numbers, but more often they will spell out the number in words, as *jayun döc'in goyar*, 142. Most modern books are paginated with Arabic numbers.

The basic (or medial) form of the letters should be learned first. It then becomes clear that the initial and final forms are slight variants with hooks and flourishes.

The fact cannot be disguised that the script is ambiguous. The vowels *a/e*, *o/u*, *ö/ü* and the consonants *k/g*, *q/γ*, *t/d* are not clearly differen-





tiated in all positions. Consequently, a word like  can be read *urtu*,




long, or *ordu*, palace, depending on the context. There is no ambiguity from the Mongol's point of view, as the context makes it clear, just as English *read* (present) and *read* (past) are not confused.

After the student has seen some familiar words in the native script, such as *nigen*, *qayan*, *tere*, *köbegün*, he will begin to remember word-pictures. Common endings such as *-dur*, *-gsen*, *-iyen*, *-bai*, soon become second nature, and the only problem is to decide about *o/u*, *t/d*, etc.

The basic (medial) forms should be thoroughly memorized, and the remaining remarks about individual variations in letters should be carefully studied. Then the student may begin a story in Mongolian script, referring to the transcription as necessary. Acquisition of fluency is then merely a matter of reading additional texts. It is true that there are editions of modern dialect texts in European phonetic script by European philologists, and for the use of Mongols on Russian territory new Cyrillic alphabets have been created. But for all work in Mongolian classical literature, and for use of dictionaries, its mastery remains a *sine qua non*.

I. Vowels.

Words beginning with a vowel may not do so unaided, but require a prefixed  (like the Arabic *alif*, or the Hebrew *aleph*). The vowel *e* is not written initially, and only the *alif* indicates its presence (giving the appearance that initial *e* requires no *alif*). The mid vowels *ö* and *ü* require the stroke of the *i*  added under the , to form . When *ö/ü* are not the first letter or in the first syllable of a word, this stroke is omitted, as vowel harmony shows whether *o/u* or *ö/ü* is to be read.

Final forms. After a consonant, final *-a/-e* extends the hook  with a stroke to , or may use a flourish in the opposite direction, thus, .

Final *i* rounds off the form **ا** to **و**. Final *o/u*, *ö/ü* bring the stroke of **ا** around to **و**.

Diphthongs. A diphthong in which *i* is always the second element, as in a word like *sain*, good, may be written in two ways, *saain* (sa'in),

or *saiin* (sayin) **سايين**. The latter graph is found in all xylographs and ancient manuscripts, the former prevails in more recent manuscripts. These words may be transcribed either as *sain* or *sayin*, *teimü* or *teyimü* etc. Other combinations of two or more vowels are not diphthongs and are written in a normal manner: *keüken*, child; *taulai*, hare; *γooa*, beautiful; *činua-yi*, wolf (acc.), etc.

Note that the diphthongs *oi*, *ui*, and *üi* coincide in **وي**. Do not confuse this with **د**, which is *ö/ü*.

II. Consonants.

n. The point of *n* is often omitted, especially when it occurs after a vowel. The point often stands one stroke farther down, as it is added afterwards, like dotting an *i*. Final *n* is lengthened, cf. *a*.

q/γ. The round stroke of **ق** becomes medially a doubled hook. Analyse

the word **اقا** *aqā*, elder brother: 1. initial *alif* 2. vowel *a* 3. double hook of *q* 4. final *-a*, extended. Medially, the points of *γ* are often omitted, or stand one stroke removed.

b. **ب** will not be confused with (final) *o/u*, as *b* occurs after a vowel, and *o/u* after a consonant. Final *b* has the form **ب**. The syllable *bo/bu* has the ligature **بو**.

In foreign words, the unvoiced *p* is indicated by adding a hook.





s/š. The addition of two points makes *s* to *š*. When *i* follows, *s* is always read *š*. At the end of a word another *s* occurs, especially in the xylographs, in the shape of a short final *n*. Cf. table p. 72.

t/d. Initially, the form is **ت**. Medially, the forms **د** and **ت** occur. The last given looks like *on*, but occurs only finally and before consonants.

ت *galayun* but **ت** *sayuyad* **ت** *tende* **ت** *erdeni*

Since *l* has a final upward stroke and *m* a downward stroke, the combination *-ml-* must be written with a ligature, as in **لم**. The final form of *-m* is **م**.

y/j. Since *j* does not occur in Uighur, there was no letter for it in the old alphabet. Initially it was written with *y* and medially with *č*. About 1700 a variant of the latter character was introduced for medial *j*, and in manuscripts from the 19th century initial *y* is distinguished from *j* by an upward tilt of the end of the stroke. This latter form is not found in the table p. 60, which only registers the letters found in the xylographs.

k/g. Following vowels are combined into the stroke. *ke/ge* is , *ki* is , *ko/go* (*ku/gu*) is , etc. The combination *ng* is simply *n + g*. Final *k/g* is a somewhat elongated .



köbegün



bilig

v. Easily confused with *y* and in many xylographs indistinguishable from it.

h. Only in foreign words. When initial, it requires a supporting *alif*.

Besides the normal alphabet there is a complete set of letters, distinguished by various diacritics, for the transcription of Tibetan and Sanskrit Buddhist terms, the so-called galik-letters, which were invented about the beginning of the 14th century. The letters *p*, *k* and *h* of the table p. 60 have been taken over from the galik-series. In manuscripts from South Mongolia Manchu-letters may also be met with.

Orthographical Conventions

Foreign words and names may violate all of the above practices, as well as beginning with several consonants, and ending in consonants which do not generally end words, and so on.

The double *oo* in words like *pool*, *goor* and *door* is a mere conventional graph in certain words. So is the frequent doubling of a final round vowel, as in *buu*, not, and *degüü*, younger brother. Words which appear to contain diphthongs have generally lost an intervocalic *γ/g*. This is especially frequent in words containing another *γ/g* or *q/k*, e. g. *keüken*, *auya*. The emphatic final *-ja* is written *-i-a*.

When medial *d* and *g* must be shown unambiguously, they are written doubled, as in the word *qudduγ*, well, which would otherwise be identical with *qutuγ*, holy. The example most frequently met will be the forms of the verb *ög-*, to give, written always with two *g*'s before suffixes beginning with a vowel, as *öggügsen*, given. It would otherwise be indistinguishable from *ükü-*, to die, in forms like *ükügsen*, dead.

Some manuscripts and xylographs distinguish between *-tur* (with the letter for initial *t/d*) and *-dur* (with the medial *t/d*) in the dative-locative suffix.

A few Turkish loanwords have been taken over in their Uighur garb, such as *tngri* = *tengri*, *jrly* = *jarly*, *kkir* = *kir*.

Some scribes incline, in certain suffixes, to write only one of a front/back pair, the reader supplying the proper pronunciation instinctively, such as *aq̣a-yügen* (for *aq̣a-yuyan*), *eke-luya* (for *eke-lüge*) or *čēčeg-nuyud* (for *čēčeg-nügüd*).

The Mongolian Alphabet¹

Number	Transcription	Characters		
		Initial	Medial	Final
1	a	ᠠ	ᠡ	ᠢ ᠣ
2	e	ᠡ	ᠢ	ᠣ ᠤ
3	i	ᠢ	ᠣ	ᠤ
4	o u	ᠣ	ᠣ	ᠤ
5	ö ü	ᠣ	ᠣ ᠣ	ᠤ
6	n	ᠨ	ᠨ ᠨ	ᠨ
7	ng		ᠨ	ᠨ
8	q	ᠬ	ᠬ	ᠬ
9	γ	ᠬ	ᠬ ᠬ	ᠬ ᠬ
10	b	ᠪ	ᠪ	ᠪ
11	p	ᠪ	ᠪ	
12	s	ᠰ	ᠰ	ᠰ ᠰ
13	š	ᠰ	ᠰ	ᠰ
14	t d	ᠲ	ᠲ ᠲ	ᠲ
15	l	ᠯ	ᠯ	ᠯ
16	m	ᠮ	ᠮ	ᠮ
17	č	ᠴ	ᠴ	
18	ǰ	ᠵ	ᠵ	
19	y	ᠶ	ᠶ	ᠶ
20	k g	ᠬ	ᠬ	ᠬ
21	k	ᠬ	ᠬ	
22	r	ᠷ	ᠷ	ᠷ
23	v	ᠷ	ᠷ	
24	h	ᠬ	ᠬ	

¹ From N. Poppe, *Grammar of Written Mongolian*, Wiesbaden 1954, p. 17.

[illegible]

Transcription

X. "The Wise Young Brahman"*

erte urida Kabalik balyasan-dur biraman-u gamuy uqayan-u jüil-dür mergen boluysan Sain Töröl-tü kemekü || nigen biraman bülüge. tere biraman-dur Sedkil-dur Tayalaqu neretü nigen qatuytai bülüge. tere goyar-||-aça nigen köbegün töröjüki. tere köbegün inu üçügüken-eče gegen oyutu yekes-ün yabudal-iyar yabuyči¹ || nigen bolbai. tende eke inu 'aya ene köbegün töröged saça yekes-ün yabudal-iyar yabuyči gegen oyutu || бүкү-yin tula, mayad nigen jayaya-tu bui-ja' kemejü, Geigsen kemen nere öggüged, 'ai ene köbegün-||-dür gamuy uqayan-u jüil-i suryasuyai' kemejü büriin, ečige eke goyar ber suryas-san-dur, dörbel || ügei medeküi nigen² bolbai. tere köbegün inu dolojan jıl boluysan-dur, biraman-u uqayan-u jüil-dür || mergen boluysan erdem-üd inu gamuy bügüdeger-tür sonostaysan-a, tere čay-tur Kabalik balyasan-dakin uqayan-u || jüil-dür mergen boluysan gamuy biraman čiyulju uqayan-u jüil-dür temečegsen-dür, biraman-u Geigsen köbegün || maši yeke ülemji boluysan-dur, tedeger biraman ögüleriin, 'ai köbegün a nasun činu eimü jalayu || bögetele, uqayan-u jüil-dür ene metü mergen boluysan ker buyu' kemen asaγbasu, köbegün ögüleriin || 'toyoluysan burqan ber bayši minu bui. boydas-un nom ber ibegegči minu bui. bursang quvaray-ud ber || uduridduyči minu bui. γurban erdenis-ün adistid kigsen-ü küčü-ber üile üres-tür ünemšigsen-ü tula³, sešig ügei erte šiltayan-u köröngge sačaysan-dur, üre ülü qomsadqu buyan-i kičiyegsen bui⁴. nasun || minu jalayu bolbasu, uqayan-u jüil-dür mergen boluysan-u učir teimü bui'.

* From I. J. Schmidt: *Grammatik der mongolischen Sprache*, St. Petersburg, 1831, p. 16.

¹ gegen oyutu . . . yabuyči, 'he was one who went in the ways of the great ones of illuminated insight'.

² dörbel ügei medeküi nigen, 'one knowing no obstacle (to attain Nirvana)'.

³ γurban erdenis-un . . . ünemšigsen-ü tula, 'because I have become aware of the consequences of action through the power of the three jewels blessing'.

⁴ sešig ügei . . . kičiyegsen bui, 'when, free from doubt, I sowed the seed of original cause, I attained virtue of no small consequence'.

* * *

Persons who begin reading in Mongolian script at lesson 8 should first read plates II, III and IV. If you begin now with Plate I (Selection X), there are forms there which are not known by lesson 8.

[illegible]

¹ For transcription see lessons 8, 9 and 10.

[illegible]

[illegible]

IV. Glossary

Mongolian-English Glossary

The glossary is intended to be complete for all words cited in the lessons and reading selections. The entries are mostly arranged to show common elements or derivative stems, where this does not unduly violate the alphabetical order. Verbs are entered under the stem form (*bol-*), but some common derived forms (*kemen*, *bögesü*) have also been entered. The more obvious loan-words are marked with the language of derivation. The plurals of many common words are entered.

The vocabularies of Lessons 1—10 contain about 500 words, and the reading selections, another 500. This glossary may also serve to read the selections in K. Grønbech, *Mongolske Tekster i Originalskrift*¹, Copenhagen, 1945.

The order of letters in the glossary is as follows: *a, b, č, e, γ, i, j / y, k / g, l, m, n, q, r, s, š, t / d, o / u, ö / ü*. This arrangement makes it possible to locate a word met either in transcription or in the original script by looking in only one place. While preserving the essential order of European alphabets, it also prepares the student to use Mongolian dictionaries.

Minor variations in spelling, as *a / i*, *a / u*, etc., are seldom given an additional listing in the glossary. The complete range of meanings for a word is not always given, but the definitions are restricted to those suitable to the stories.

A

a voc. part., Oh!, Ah! (see § 44d)

a- to be

ab- to take, to buy, to take in marriage

abču ire- to bring

abači- to take, take away; conduct

abayai a form of address to one's elders; sire

abari- to mount, climb up

abčira- to bring, fetch

abiyas inclination, habit, nature

abqayul- to have take

abdara|n, *abdura|n* box, container

abulča- to take (with one another); to fight (one another)

abura- to save, rescue, protect

abural protection

ači good deed; benefaction

ači tusa reward

ačila- to show mercy; to reward

ačitu possessing virtue; charitabel

ayali custom; character; habit

ayaši movement; form; conduct

ayta gelding

ayui very, great, vast

ayul- to place, put, arrange

ayula|n mountain

¹ Specifically, these are the frame story, story 1 (the tale of the rich man's son) and story 8 (the tale of the painter and the joiner) from the *Tales of Siddhi Kūr* (the *Vetālapañcavimṣatikā*), Chapter 34 (the tale of the good and the bad prince) from the *üliger-ün dalai* (The Sea of Stories), and pp. 62—70 of I. J. Schmidt's edition of *Saγang Sečen's Chronicle*.

ayulja- to meet; to visit
ayuljar meeting; corner, end
ayur air; spirit; force
ayurla- be angry
ayurasun things, goods
ayurasutu having possessions, rich
ai voc. part., Oh!, Ah! (see § 44d)
aia (*aya*) voc. part., Oh!, Ah! (see § 44d)
ail camp; neighbourhood
ailadqa- to report; to say (to a superior)
aisu- to approach
ajai, aji = *ajuyu*
ajuyu was (see § 49a)
ala- to kill
alaldu- to fight (one another)
alay variegated, of various colors
alayul- to have kill
*alba**n* tax, tribute; duty, obligatory service
albatu subject, slave
alyur slow, quiet, careful
ali what, where
ali ... *ali* either ... or
ali ba every, any
ali büri anyone, no one
ali ken anyone, who, he who
ali yayun anything
alin who, which (of several)
aliya prank, jest
aliyala- to joke, play pranks
aljiya- to be tired
alqu step, pace
alda- to drop; lose; sin, lack, fail to attain
aman alda- to promise
*alta**n* gold
aldayul- to abandon, flee; to make sin
aldar glory, fame, honour
aldarši- to become famous
aldartan said (pl.) famous persons, celebrities
aldara- to leave, abandon, become detached
aluga hammer
alurqai slope, bending
alus (postposed), across, through
*ama**n* 1. mouth, lips, opening
 2. family, household
amaray friend; dear, well-loved

amaraqla- to love passionately
amiri (Skt.) mango
*ami**n* spirit, breath, life
amitu one possessing life, a being
amitan (pl.) living beings
amidura- to live; to come to oneself
*amta**n* taste, good taste
amu- to be peaceful, happy; to rest
amuyul- to calm, pacify, make happy
amuyulang peace, happiness, calm
amui see *a-*
amur peace, happiness, fortune
amurqan quite peaceful
amurči- to rest; to live in peace
amurčiyl- to pacify, calm
anggir 1. orange, yellow
 2. duck-like bird
*angqa**n* beginning, first
angqaduyar the first
anu nom. part., indicates preceding word is subject; his; see § 10
aga elder brother
araki wine, brandy
arakitu drunk
*arasu**n* skin, leather, hide
arad people, nation
arbai barley, oats
arban ten
arbičiyl- to increase, grow
arbid- to be increased, enlarged
arbidqa- to increase, enlarge (tr.)
arči- to clean
arya means; art, craft, plan; trick
aryala- to scheme, employ cunning
aryada- to ensnare, trap, ambush
aryatu crafty, artful
aryamji cord, rope
aryul slow, gentle, peaceful
ariyun pure, clean, sacred
ariki = *araki*
arilya- to clean, cleanse, cure; to vanquish (fear)
arsalan lion
aru back, spine, behind, north
arši (Skt.) a Rishi, a saint
*asay**u-* to ask, inquire
asayul question
asayulča- to ask (one another)
asara- to have pity on, to commiserate; to bring up

asqa- to empty, pour out
asuru very, extremely, more
ašiyla- to use, make use of
ašida always; constant, eternal
ataya/n envy, jealousy
atayatu envious, jealous; evil minded
atala about to
adali (postposed) equal, like, similar
adistid (Skt.) blessing, providence
aduyru/n herd (esp. of horses)
aduyula- to watch herd
aduyusu/n cattle, stock
aturiyul- to wrinkle, pucker, frown
auya strength, might
aya (*aia*) voc. part., Oh!, Ah! (see § 44d)
ayay-qa takimlig (Uig.) a rank of priest, gelung
ayaya bowl, cup
ayu- to fear, dread
ayul fright, fear

B

ba and, also; we
baya small; young
bayacud (pl.) children
baya saya trifle; little by little
bayana column; support
bayatur hero (cf. Russ. богатырь); brave, courageous
bayča package, bundle
bayši (Chin.?) teacher, scholar
baytaya- to contain, hold
bayu- to descend, get down; to sit down
bayulya- to have descend, lower; to decree; to marry off
bai- to be, exist; to wait, dwell, stand
baiyul- to place, set, build, erect, establish
baiyla- to stop (tr.), discontinue
baina/m is; being (durative of *bai-*)
baiday what customarily is; usual
baidal state, manner, form
baišing (Chin.) building, house, room
bajaya- to arrange, prepare
balyasu/n (pl. *balyad*) city, town, village
bara- to finish, conclude, consume

barayda- to be finished, come to an end
baraydaši ügei inexhaustible, endless
baraya merchandise; something in the distance; reality
barayada- to visit, have an audience
barayun right
bari- to take, seize, catch, keep
bariyul- to have take; to catch
barildu- to hold one another, wrestle, fight
barkira- to cry, shout
bars, baras tiger
basa then, still, also
basa ču (kü) again, once more
basu things, goods, riches
badara- to blaze, flame
badarayul- to inflame, ignite; to increase
batu hard, firm, honest
byan rich
bayar joy, happiness
bayar üiles gifts
bayarla- to rejoice, be happy
bayas- to be happy, rejoice
bayasqulang joy, delight, rejoicing
bayasulča- to rejoice (with one another)
bekile- to strengthen
belčir confluence of rivers
beleg (pl. *-iüd*) gift, present
beled- to prepare, set up
belge (pl. *-s*) sign, mark
belkegüsi/n waist
ber nom. part., indicates preceding word is subject; makes pronouns indefinite; see § 10
bere mile
beri (pl. *beriyed*) daughter-in-law, (pl.) engaged couple
berke difficult; heavy
beder marks, figures, designs
beye self, body, nature
beye minu I
bi I (see § 35)
biči- to write
bičig writing, letter, composition, book
bičin monkey
bičigan little, little bit
bilig knowledge

čay time, season
tere čay-tur at this time, then, thereupon
čayan white
čayayčın white (fem.)
čayana farther away; behind
čaylaši ügei infinite; peerless
čai (Chin.) tea
čai- to grow light; to bleach, whiten
čambudvib (Skt.) world; Indian continent
čang cymbals
čandali (Skt.) half-caste, low-caste person
čandan|a (Skt.) sandalwood
čaqlai (sea) gull
času|n snow
čadig genealogy
čeberle- to clean
čečeg flower
čečeglig garden
čengge- to amuse oneself
čengeldü- to amuse oneself (with others)
čerig (čirig) army; soldier; war
čes bronze, brass
či thou, you (2nd. p. sg.) (see § 35)
či = ču
čib|bü- to plunge, submerge, sink
čičuya whip
čiytaya|n gag; cord, string, rope
čiytaya- to tie up, to gag
čiyul|a- to gather (intr.)
čike right, straight, truthful
čiglen direct
čilayul|n (pl. -d) stone
čima- oblique of *či*, thou, you
čime- to adorn, beautify
čimeg ornaments; attire
čimege|n cry, sound, report
čina- to cook (tr.), prepare (food)
činadu on that side; foreign
činayši over there; further, behind
činggis qayan Genghis Khan (see Intro.)
čindamani (Skt.) a magical gem
činua (pl. *činus*) wolf
čirai face
čirig (čirig) army; soldier; war
čirigle- to wage war
čisu|n blood
čida- to be able; can

čidqu- pour
čoy blaze, splendor, glory
ču (emphatic part.) also, indeed
čuburi- to run, flow (uninterruptedly)
čoyčala- to pile up, to construct
čuyla- to gather, assemble (intr.)
čuyayul- to collect, assemble (tr.)
čoyol- to make an opening, pierce
čoki- to strike, beat, hammer
čuqay rare, precious
čuqul narrow
čuqum exactly, actually, quite
čöb a bit; remainder
čöble- to pick up grain
čügege- to chase away
čögen few, little
čögeken some few
čögeresün see *kögesün*
čüle- to banish, exile
čölme- to steal, rustle
čöm all, completely

D see T

E

eber horn
ebesü|n (pl. -d) grass; plants
ebed- to fall sick, feel bad
ebe(d)či|n sickness
ebde- to destroy, ruin
ebdere- to perish, ruin
ebüge|n old man; grandfather
ebül winter
ebür breast, chest
eče- to grow thin, emaciate
eči- to go
ečige father
ečige eke parents
ečüs end, goal
eimü so, such, such a one
ein so, such, thus, in this manner
ejen (pl. *ejed*) ruler, master, lord
eke (pl. -s) mother
ekener married woman
egere- to entreat, beg
egešig voice, sound, song
eki|n beginning, source
egüd- to construct, make, manufacture
arɣa egüd- to find a way out
egüle|n cloud
egületü cloudy

egün- oblique form of *ene*
egür- carry on one's back
egüri long
egüs- to begin
egüske- to begin; to produce, make
egüde|*n* door, entry
elçi (pl. -s, -d) envoy, ambassador
ele affirmative particle
ele bögesü if, whatever it be
elegle- to ridicule
elige|*n* liver, stomach, insides
eljige|*n* ass, donkey
eldeb all sorts, different, diverse
em medicine, remedy, drug
emçi doctor, physician
eme (pl. -s) woman, wife
emege|*n* old woman, grandmother
emegel saddle
emiye- to be afraid
emkü morsel, mouthful
emüne before, the place in front of one
emüne jüg south
emüs- to dress oneself
emüske- to dress (trans.), to clothe
ene this
enel- to grieve, sorrow
enedkeg India
eng area, space; strengthening particle: the very-, the all-
engke peace, quiet, well-being
enggüre dear, favorite, pet (name)
ende here
endeçe hence, thereupon
endeki the one here (Ger. *hiesige*)
ere (pl. -s) man, husband
eregün chin
eri- to seek; ask, request
erike|*n* rosary; chain (of pearls)
erildü- to seek, ask (together); to take counsel
eriyen varicoloured; motley; adorned
erke power, might
erketen powerful; the senses; the zodiac
ergi- to turn, circle
ergicégül- to have turned; to think
ergigü addled, crazy
erkim supreme, chief, outstanding
erkim aqa good sir!
ergü- to render, present (to a superior)
ermeg barren mare

ersü neuter
erte early, former, ancient
erte urida once upon a time
erdem talent, merit, virtue, wisdom
erdeni (Skt., pl. -s) jewel, treasure
erü- to dig
ese no, not (preposed)
ese bögesü if it be not so, otherwise, or else, *n'est-ce pas?*
esen safe, well, healthy, prosperous
esergü opposite, against
esergü tesergü to and fro, hither and yon
esrua (Sodg.) Brahma
ed (Uig.) things, wares, possessions
ed tavar goods, wealth, fortune
ede- pl. stem of *ene*
edege- recover, heal (intr.)
edegege- heal, restore, revive (tr.)
eteged side, region
ediğe now
edüi not yet
edür day
eye peace, accord

G see K

T

γayça one, only, sole, alone
γayçayar sole, solitary
γayçaqan only, sole, alone
γai misfortune, evil, injustice
γaiqa- be astonished, surprised; to regard with wonder and admiration
γaiqaldu- to admire in company
γaiqamşıy wonder, marvel; admirable, remarkable
γajar (pl. *γajad*) land, earth, place, country
γal fire
γaljayu mad, crazy
γagai pig, swine
γar hand, arm
γar- to come out, go out; to proceed, occur, begin
γarγa- to take out, bring out; to free; to produce
γarta- to be surpassed
γasal- to be afflicted, complain
γasalang pain, complaint
γasahulça- to lament in company

yašiyun bitter, harsh
yašiyuda- to be sad, grieve
yadana outside
yadayši outside
yadanaši that in front
yadayur the outside, exterior
yau ditch, crater
yautu baišing prison
yobi barren steppe, desert, Gobi
yučin thirty
yui- (*yuyu-*) to ask for, request
yuilinči beggar
yulir meal, ground grain
yurbayula all three, the three together
yurban three
yorbila- to cover with lime; to bulge out (as of relief work)
yutu- to trouble, bother oneself; dishonour, lose face
yutayar third
yutul boot, shoe
yodoli horn-pointed arrow
yooa beautiful, handsome, charming
yool river valley, river; kernel, essence; center, origin, source
yuyu (*yui-*) to ask for, request; to ask the hand of

I

ibegel- to aid, help, protect
ibegel protection, blessing
ičegüre- to blush with shame, to be ashamed
ijayar root, origin, family clan, extraction
ila- to surpass, surmount
ilaya- to surmount, overcome
ilayaysan conqueror, majesty
ilege- to send, dispatch (a messenger, delegate)
iledte clear, obvious
iledke- to declare, manifest, explain
ilya- to distinguish, discern, make out
ildü|n sword
ima- oblique stem of 3rd p. sg. pronoun (see § 35)
imaya|n goat, buck
imayta merely, only
inadu on this side; existing, present
inayši on this side, around here; down to the present
inaru before, until, after

inege- to laugh, smile
inggižü (colloq.) thus, in this way
inje, inji dowry
inu (nom. part., see § 10) indicates subject; his
irbis panther, leopard
ire- to come, arrive
iregül- to make come, to summon, invite
irgen persons, people, men
irjailya- to bare one's teeth (at one another)
isü|n = *yisün* nine
ide- to eat
idegde- to be eaten
idegen food, repast, meal
idegül- to give to eat, to feed (tr.)
idelče- to eat (something) together with others
ideši food, meals
itege- to believe, trust, confide in
idga- to warn; to stop (tr.), hinder
idqaya warning

J/Y

NB. *j/y* are identical initially only
-ja emphatic particle; certainly, surely
jabsar interval, space, chink
jabdu- to take measures, make preparations
yabu- to go, walk, travel, wander, live
yabuyul- to make go, to send
yabulča- to journey together
yabudal going, conduct, behavior
yayaki- to make what, to do how
yayakin how?
žayan elephant
yayara- to hurry
yayaran hastily
yayuki- to do what, to act how
yayuma object, something
yayu|n what
yayun ber something
yayun-dur why, for what (reason)
žayun hundred
žayura between, while, during
žayura- to close together, compress
žaila- to depart, leave; to evade
žaki- to order, command; to proclaim

- yaki-* to do what, to do how
yakin why?, how?
jakir- to command, direct, govern
jakirayalayı- to have administer
yakša (Skt.) a Yakša, an evil spirit
jala- to summon, invite; to steer
jalayı young; youth
jalbarı- to pray, request, implore
jam way, road
yambar which, what kind
jambudvib = *čambudvib*
jang morals, character, being
jaqa edge, border, bank
yara wound
jarım some, others; half
jarım-dur sometimes
jarım ... *jarım* some ... others
jarla- to publish, announce
jarlıy word, order, command (of a superior); decree, royal edict
jarlıy bol- to declaim, pronounce; (of a superior) to speak, say, command
jarudası|n slave, servant, messenger
jası- to correct, improve, repair; to direct, found, govern
yası|n bone; lineage
yasutu boned; related
yada- to be unable
yadara- to become exhausted
yadayı poor
jayaya- to bestow (of God), create
jayayutu having a fate, predestined
jayaya|n will, fate, soul, existence, fortune
yeke large, great, greatness
yekes (pl.) the great ones (i.e., gods)
yekeken rather large
yekede very, much
jegü- to fasten; to bear; to set a net, snare
yegüdke- to change, move, shift; die
jegüdüle- to dream
jegüdüin a dream
jegü|n needle; left, east
yeren ninety
jerge order, rank, turn
jergeber in turn
yerü in general, quite; common, usual
yerüinggei general, ordinary; public
- jes* copper
yi (Chin.) name of a year
jıbqulang grandeur, majesty, splendour
jıci also, still
jıya- to show, indicate, teach
jıyala- to be taught
jıyası|n fish
jıyasuči|n fisher(man)
jıgşı- to dislike, hate
jıdkü- to be industrious, diligent
jıl year
jılvi, jılbi magic, sorcery, deceit
jılviči|n magician, sorcerer
jılmegül- to show anger
jımis fruit, berries
jıran sixty
jırıya- to rejoice, be happy
jıryalang happiness, prosperity
jırıyul- to make happy, delight
jırıyaldı- to be happy with others
jırıy painting, picture
jırıyçı painter
jırıyuyan six
yirtinči world
yisün nine
joba- to suffer, sorrow
jobaya- to make suffer, torment
jobalang sorrow, suffering, misfortune
jıbaldu- to suffer together with others
jıcin traveller, guest
jıyoyla- to eat and drink, consume
joki- to be suitable, satisfactory; to agree with
jokis excellent, proper; decency
jokistu proper, conforming to practice
jokiya- to make, fashion, compose
beleg jokiya- to present, give gifts
jolya- to meet; to visit; to greet
jolyaldı- to meet one another
juljaya|n young, offspring
juljayala- to give birth to
jum see *gem jum*
jonggıla- to collect, assemble
jın people, community
jın summer
jırçı- to go away, depart
jırım, jırum law, custom, usage

yosu|*n* custom, manner, rule
yosula- to follow custom or usage;
 to observe ceremonies
jöb fine, good, excellent, true
jöb döröge left stirrup
jöbleldü- to deliberate, confer, hold
 a conference
jöbšiye- to approve, assent
jüül class, type, sort; chapter
jüg side, region, direction; towards
jöge- to move (tr.), transport, carry
jögei insect; bee
jögelen soft, tender, sensitive
yüm = *yayuma*
jüde- to be exhausted, be disturbed

K/G

ga (Chin.) name of a year
kabalik Kabalik, a city
galab (Skt.) eon, age
garudi (Skt.) a miraculous bird
ge- (colloq.) to say
ged = *geded* (Class. *kemeged*)
kebeli stomach, womb
kehte- to lie
gei- to shine, be resplendent
geigsen the illuminated one
keiske- to wave, scatter, sow, broadcast
keiste- to be moved; to be driven
 away
keid cloister, monastery
kejiye when, once
kejiyede sometime, once
(ge)gegen light, bright, illuminated;
 splendour; reincarnation of the
 Buddha, Holy One; person, heart,
 soul
gegen-degen by one's self; in his
 splendor
gegen oyutu having a splendid
 intellect, of illuminated con-
 science
geki- to nod assent
kegüken = *keüken*
kegür corpse, body
kegürjigene pigeon, dove
kele- to say, speak, talk
kelelče- to converse, discuss to-
 gether
kele|*n* tongue, language, speech
gem evil, fault, offense, sin
gem ügei faultless, just; makes no
 difference
gem jum fault, mishap, error
keme- to say, speak; to name, call
kemeldü- to speak to each other
kemebesü when one says; as if to
 say; for example; because
kemen saying; equals quotation
 marks
kemkeči- break, crush
gemle- to harbor a grudge, be mal-
 content
gemšigülengtü repentant, contrite
ken (pl. *ked*) who, which
kenü whose
ken ber someone
ken kümün any man, anyone
genedte suddenly, all at once
kengerge drum
ger (pl. -*üd*) tent, home, house; family
ker how
ker be if
ker bolba actually
ker büri everyone
keregür quarrel
kereg necessity; matter, thing, affair
keregle- to need, require; to
 demand, use
keregtü necessary, needed
kerem mound, wall
gergei wife
gergei bolulča- to marry
kešig favor, good luck, fortune, grace
gešigün branch, member, part
ged from *ge-*
gedergü back, behind
getüil- to traverse, pass, cross
kedü|*n* how many; some, few
arban kedün some ten, ten-odd
kedüdüger which, how many
kedünde how many times
ketürkei distinguished, superior,
 excellent
keüken (pl. *keüked*) child
gi (Chin.) name of a year
ki- to make, fashion, construct,
 arrange
kiged and, also, together
kičiye- to strive, work at, apply
 oneself
gički- to step, trample

- kiĵayar* border, edge, end, shore, bank
kigiri banner, guidon
kilyasu|*n* hair
kilinča sin, fault
kilingle- to become angry
gilte splendour
kimura- to be troubled, be disorderly
kimusu|*n* claws
ginĵi chains, fetters
ging (Chin.) name of a year
kirtü- to get dirty, soiled
kidu- to cut, kill
kituya knife
kkib (*kiib*) a silken cloth
kšan (Skt.) moment, instant
goršiša (Tib.) a type of sandalwood
kü strengthening part. (see § 51b)
köbči bowstring; chain; mountain ridge
gübcin all, entire
köbege edge, border, bank
köbegün (pl. -d) son; young man
küčü|*n* power, strength
küčütü (-*tei*) strong, powerful
güi (Chin.) name of a year
güiče- to finish, end, complete
küĵi perfume, incense
küjügü|*n* neck
kög sound, voice, music
köke blue; green
kökere- to become blue
köge- to hunt, pursue
kögelge- to have driven away
kögerüküi poor (man)!
kögesün *ögeresün* scum, foam
gügi- to fish with hook and line
köl foot, leg; basis, action
költü tailed
kölemĵi, *kölümĵi* cave, lair
küliye- to wait for
kölge|*n* mount; means of transport, wagon
kölgele- to ride horseback
kümün human, man
gün deep, depth; dark
künesü|*n* provisions
künĵid sesame
könggen easy, easy, light
köndeile- to hollow out
köndelen across, on the side
kündü weight, weighty, important; value
kündüle- to show respect
kündülel honour, respect
könüge- to injure, mistreat
kür- to come, arrive, attain, reach; grow to
körbe- to topple over, tumble; to roll on the ground
kürčemtü distinguished, illustrious
küriye|*n* camp, enclosure, compound
küriyele- to pitch camp, make a ring
küriyelegül to become encircled, surrounded
kürge- to bring, have come, lead
köröngge grain, seed
kürte- to attain, reach, get
kürtege- to have someone get; to honour with a favour
kürtele going as far as, until
körüg picture, painting
kürügül- to bring; to send
görügesün wild game
küse- to desire, covet, wish
küsel wish, desire
köser earth, soil, ground
köšigürke- to be stubborn
köšigürken *ögüle-* to contradict, dispute
ködege open steppe, desert
kötöl-, kötol- to lead, conduct; to move
kötelül movement

L

- lab* really, exactly, truly
labai sea shell; mother of pearl
lama see *blama*
lang (Chin.) ounce of silver, a taël
luu (Chin.?) dragon

M

- mayad* certainly; really
mayta- praise, laud
mayu evil, bad, poor, unhappy
mayu bol- to get hurt, injured
mayušiya- to blame, reproach
mal livestock, cattle
malta- to dig
man- oblique stem of *ba*, we (see § 35)

mana- to hold night watch; to make the rounds as guard
manayar next day
maryada morning; tomorrow
mariya- to steal up on, creep up stealthily
maši many, much, very
mašida very, extremely
matar sea monster
matar jögei crocodile
meküüski- to bow respectfully, to greet
meküs weak, exhausted, poor
melekei, menekei frog, toad, turtle
m(e)ngdeni- to be disturbed, upset
mendü, mengdö healthy, whole
mergen clever, wise, capable
mede- to know, learn, experience
medegül- to make known, inform
metü (pl. *metüs*) postposed; as, like, similar
mingyan thousand
minu my
miqa|n meat, flesh; body
moyai (pl. *moyas*) snake, serpent
molor = bolor
mongyol (pl. *-čud*) Mongol, Mongolian
mungla- to be in need
mungdal ügei extraordinarily, abundantly
mungdani- to be in need
munggay ignorance
morila- to ride horseback, mount to horse
mori|n (pl. *-d*) horse
moritu having a horse; a rider
morda- to set out, depart (on horseback)
modu|n wood, tree, forest
modučı woodworker, carpenter, joiner
muski- twist, wind
munu- to weaken, age
möltöre- to loosen, detach, release; to escape
mön deictic particle: just that one; certainly, surely, really
mön kü just that one there; the same
mönggü|n silver; money
möngke eternal, everlasting

mör way, road, track, order, row, method
tere mör-iyer along that road
mören (pl. *möred*) river, stream
mörgö- to bow respectfully; to kow-tow
mörö|n shoulder
möski- to follow a track, to trail
mösün ice

N

nabtarqai ragged
nayad- to play, amuse oneself
nayaču uncle (on mother's side)
nayadum game, amusement
nayur lake, sea
naičiyar fat
naiman eight
naira- to agree; to unite
nairayul- to reconcile, bring to accord; mix (colours, drugs)
nairala- to celebrate, amuse oneself
nairalčin soft; foolish
nairamdayu agreed, united
nama- oblique of *bi*, I (see § 35)
nara|n sun
narin thin, slender; secret
nasu|n age, years of life
nasula- to attain an age
nasun turqaru forever, always
nasuda entire life, unceasingly
nadur see § 35
nayan eighty
nege- to open
negürestü|n charcoal, coal
neng much, very
n(e)ngji investigation, search
nere name, title
neretü named
nereid- to name, call
niyu- to hide, secrete
niyuča secret
niyur face
nige|n a, one
nigeken only one, a single
nižeged one at a time, one each
edür-ün nižeged once a day
nigül sin
nigüles- to commiserate, sympathize
nigülesügči merciful one
nigültü sinful, sinner

nılbusu|n tear
nılqa|n (pl. -s) child
nirvan (Skt.) Nirvāna, release of the soul from suffering, union with the absolute
nis- to fly
nisvanis (Skt.) attachment to the world; inherent evil
nitula- to kill
nidü|n eye
nidügür pestle
noyoyan green; plants
noyon boy
noir sleep
noitan fresh, moist
nom (ult. < Greek) doctrine, belief, dharma; book; duty, obligation
nomčila- to teach, instruct
nomla- to teach, instruct
noqai dog
noyan (pl. *noyad*) prince, nobleman, ruler
noyalayči tyrant
nögči- to pass (of time); to end, die
nökör (pl. *nököd*) comrade, friend, companion
nököče- to ally oneself with, make friends
nögöge second, other

0 see U

Ö see Ü.

Q

qabčıl ravine, pass
qabiya benefit, profit
qabtayai flat
qabur spring
qačar cheek, jaw
qaya- to close, lock
qayača- to be separated, removed; to depart
qayačayul- to remove, deprive of
qayalya|n gate, door, entrance;
 Kalgan
qayal- to cut; to plow
qaya quite, apart
qayara- to crack, split
qayan emperor, king, Khan
qayas half
qayučın old, ancient
qayučın üge proverb

qayurayda- to be deceived
qayurai dry
qayuryal heap, pile, ditch
qaira mercy, grace, sympathy, pity
qairan bainam that is a pity
qairala- to love, show mercy; take pity
qairatai beloved
qairčay chest, casket
qaja- to bite
qajir griffon; vulture
qalayun heat, warmth
qalayuča- to be warm, feverish
qali- to fly, take off; die
qamiya where, whither
qamiyaši whither
qamtu (postposed) together with
qamtuda in union with, jointly
qamuy all, every; quite complete
qan (pl. *qad*) prince, lesser ruler
qan köbegün prince
qan oron throne; capital
qan- to be satisfied
qangya- to satisfy
qaniča- to be a friend of, be related to
qanila- to contract friendship
qandu- to turn
qanduyul- to turn (tr.), direct
qanuši ügei dissatisfied, malcontent; incapable of satisfying
qara black
qara- to see, regard, notice
qarabtur dark, pitch-black
qarayalja- to see, observe
qarayda- to show oneself, be seen
qarayul sentinel, guard
qarayul- to make see; to watch (herd)
qarayulči guard; shepherd
qarai- to spring, leap (down, into)
qaraila- to spring high, leap up
qarangyui dark, darkness; ignorance; hell
qarbisu|n womb, belly
qarbu- to shoot with bow and arrow
qarčayai hawk, falcon
qari- to return (home)
qarin again, but
qariyu back, return, reply, reward
qariyul- to return (tr.); to reward; to answer
qarılcan together, mutual, reciprocal

qariya dependence, subject
qariyatu subordinate, subject, vassal
qarkitu running (water)
qarši court, palace, castle
qas jasper, jade
qasira- to become tired, bored
qatayū solid, tough, cruel, hard
qadayala- to keep, watch
qadayalayul- to have kept, watched
qada|*n* rock, cliff
qatayuji- to do penance
qataqan rather strong, hard; quite certain, self-confident
qadqu- to stick; to plant
qatuytai woman, wife
qadam male in-law
qadam ečiye father-in-law
qatun queen, princess, wife, woman
qauli custom, tradition; saga, story
qubaqai dried up, parched
qubtasu|*n* garments, clothing
qubi part, piece
qubi bolya- to divide
qubil- to transform oneself
qubilya- to transform (tr.)
qubilyan transformation, shape; reincarnation
qočora- to remain, be left over
quyu (breaking) in two, apart
qoyola|*i* throat; food
quyur lute, balalaika
quyurda- to play on the *quyur*
quyura- to break
quyurgai piece, torn off portion
qoyosun absence, lack, empty space
qoiy island
qoina after, later, since
qoinayši|*da* after, behind
qoiu behind, rear; the future
qokira- to wither
qola far, distant
qulayaiči thief
qulayū- to steal
qula|*n* roan and white horse
qoli- to mix
quluyana mouse
qumay, *qumaki* sand
qomsa small, insignificant
qomsad- to diminish, decrease (intr.)

qongqo bell
qongqor depth, cavern; chestnut horse
goni|*n* (pl. -*d*) sheep
gono- to live, dwell (overnight)
gonoy 24-hour period, a day and night
goor|*a* evil, poison
goortu evil, poisonous
goor bol- to be hard on, bad for
goorla- to harm, poison
qura rain
qura- to assemble, gather (intr.)
qural assembly
qorya castle, fort
qurya|*n* lamb
qori- to collect, press; to mix, blend
qoriča- to desire; to love
qoriyla- to reprimand, swear at
qorim, *qurim* feast, banquet, celebration
qorimla- to celebrate, feast
qurimqan = *qurum*
qorin twenty
quriya- to collect, gather, assemble
qormusu|*n* silken gauze
qurdun agile, swift
qoroya- to reduce; to kill
quruyu|*n* finger
qoroqai insects, worms, vermin, etc.
qoros- to become angry, offended
qorum, *qurum* moment, instant
qorumqan = *qorum*
qos pair, couple
quda brother-in-law; cousin
qudal deceit, lie
qudaldu- to sell, deal in
qudalduyan trade, commerce
qudalduyči dealer, merchant
qudaldu|*n* trade
gota|*n* fortress; city, town
quduy well
qutuy dignity, distinction; divinity, holiness
qutuy yuyu- to pray
qutuytu elevated, venerable, saintly; a title
gotola, *gotala* all, every
qudurya tail strap
quvaray (Uig.) community of clergy
quyay armor

goyar two; and
qoyaduyar second
qoyayulağan-a two all by themselves
goyar büri both of them

R

rasba (Tib.) person wearing cotton clothes; an Indian ascetic

S

saba container
sača at once, immediately
sačayru equal, similar; at the same time as
saču- to strew, sow, disperse
sadu|*n* close friend
sayad delay, difficulty
sayatayul- to delay, defer, prolong
sayu- to sit, be seated, live, dwell
sayulya- to set, place, appoint
saiki proper name?
sain good, fine
saigan beautiful, pretty
saišiya- to approve, praise, reward
saitur good, well, very; (will you) kindly
saki- to watch, protect
sakiyulsu|*n* watcher, defender; patron saint
salkin wind
salu- to depart, separate (oneself)
sana- to think, recall, remember
sanaya thought, idea, memory
sanal thought, memory
sang (Chin.) treasure, treasury
sandali throne, chair
saqal beard
sara|*n* month; moon
sargud intoxicating beverages, wine
seilü- to carve, engrave
sejig = *sešig*
sejigle- to doubt, distrust
segsei- to bristle, raise
segül tail, end
seğüder shadow
selte (postposed) together with; party company
sem silence, silently
serbege notch, hook; gills, fins

sergü- to come to oneself, regain senses
sergüge- to cheer up, console
seri- to awake, wake
serigül- to wake; to teach
serigün cool, refreshing, pleasant
sešig (Uig.) doubt, disbelief
sedki- to think, consider
sedkil thought, intent, purpose; mind
sedkiltü disposed
sedkiši ügei unthinkable
sedkiül courier, journal
sedkügül- to dispatch as courier
sedü- to make, accomplish
arya sedü- to employ means
si- see *ši-*
sin (Chin.) name of a year
subašidi (Skt.) Subhāṣita
suburya|*n* pagoda, memorial
soči- to become frightened
soyta- to get drunk
soytaya- to drink until drunk
sumu|*n* arrow
sonos- to hear, listen
sonosta- to be reported, be heard
sonosqa- to make known, inform
sonosqayul- to have announce, have report
soqora- to become blind
sur- to learn, study; to ask
surya- to instruct, teach
soyoya eyeteeth
soyorga- to deign; will you please ...; to present
sübei opening, passage
sülke|*n* ax
sülde happiness; protector gods; banner; totem
sü|*n* milk
sünesün life's breath, soul; the soul of personal mannerisms and actions
söni night
sürči- to grease, oil, perfume
sür(e)kei terrifying

Š

šal (onomat.) splash
šang reward
šangna- to reward

šarya bay-colored
šaryuyul a white and red horse
šastir (Skt.) a sāstra; learned work, textbook, commentary
šibayu|n bird
šibayuči bird catcher
šibar dirt, mud, clay
šibegčün slave, servant
šibtura- to pierce (of arrows);
šiyu- to tuck one's clothes up
šijir pure gold; advantage
šikür canopy, parasol
silyad- to tremble
šiltayan cause, reason
šiluyu|n straight, simple, loyal
šiluyungan quite direct, straight-forward
šim (Chin.) name of a year
šim a measure (ten double handfuls)
šingü- to steal into, crawl up to
šimda- to hasten; strive, work at
šinbi- to get into a mess
šine new
šinggi (colloq.) same, as, like
šingšiti fortune teller
šingqor falcon
šinjile- to regard, observe; investigate
šinu- to desire, covet; to require
šiga- to press, express; approach
šira yellow
širayu- to seek refuge
širge|n table, throne, chair, dais
širgüge- to rub against, provoke
širge dried, cooked
širya see *šarya*
širi|n hide, skin, leather
širyu- to creep, crawl
široi earth, soil
šitaya- to ignite
šidi (Skt.) completeness, perfection
šidi(n)tü *kegür* Siddhi Kür, the Bewitched Corpse
šiduryu simple, right, just
šitü- to support; to join, go in service to
šidü|n tooth

T/D

ta you
da emph. part., *ken da* someone

daba- to cross over; to transgress
dabayan mountain; pass
dabalya|n wave
tabčang throne, plateau
tabin fifty
dabqur double
dabqurliy doubling, multiplication
tabtayar fifth
tabun five
tačiya- to desire ardently, love passionately
tačiyangyui passion, sensual love; desire
daya- to accompany, follow, obey
dayan following; also
dayayul- to have follow; to make obey
tayala- to want, desire; love, find pleasure in
tayalal love, pleasure, wish
dayari- to pass, meet
dayariju gar- to pass
dayu|n voice, sound, song
dayula- to sing
dayun yar- to cry out
dayuda- to invite, summon
dayuriya- to imitate
dayuris- to become renowned
dayurisga- to voice, proclaim
dayus- to end, finish
tail- to open, loosen (clothes), free
daila- to combat
dailalda- to vie with one another
dain enemy
daisun enemy
taki- to sacrifice; worship;
daki again, also
daki- repeat
takil respect, worship
dakin again
takiya poultry, chicken
tala steppe, plain, field
tala- to capture
dalabči|n wing; tailfeather
dalai sea, ocean
dalan seventy
talbi- to put, place; to release, leave
talbiyul- to set, have placed
dalda hidden, secret
dam dam from one to the other
tamaya seal, stamp

tamaki tobacco

tamaki uyu- to smoke

tamir strength, power

tamu (Skt.) hell

dan very, quite, often

tan- oblique stem of *ta*

tangyariy oath, vow

tangyariyla- to swear, vow

tanggai coarse, impolite; simple, ordinary

tani- to know, learn

tanildu- to meet, get to know

taraki, tariki brains, head

tarbayačila- to trap marmots

darbayulya flag, banner

dargi trunk

tariy see *uruy tariy*

tariya|n field

tariyači farmer, field worker

tarui (Skt., pl. -s) magical formula

taruida- to recite magical formulae

targa- to disperse, go (each his own way)

targaya- to make disperse; to promulgate, publish

daru- to press, repress, conquer; to print

daryda- to be pressed, printed

daru immediately, straightway; moment

tasu perfectivizing particle

tasu- to be accustomed to

tasul- to interrupt, separate, finish

tasural division, interruption

tata- to pull, draw, tighten

taulai hare

tavar (Uig.) goods, effects, belongings

ed tavar possessions

tebči- to release, abandon; to slay

debel = *degel*

teberildü- to embrace each other

debši- to climb, mount

debšigül- to raise, advance (tr.), promote

debter book

deile- to defeat, surpass

teimü so, such, such a, thus

tein so thus

tein bögesü if, for this reason, then

tejiye then, long ago

tejiyede then, at that time, once

tejiye- to rear, bring up

degedü high, elevated, noble

degegši upwards

degel cloak, coat; clothes

degere upper, above, overhead

degereki the one over, above

degerme robber, robbery

degesi|n rope, cord

tegü- to gather, pick

degü younger brother

teğülder perfect, complete

teğüli- to spring, bound

teğün- oblique of *tere*

teğünčilen thus, in this manner, so

teğüs perfect, complete

teğüs- to perfect, fulfill, complete

tel quryan suckling lamb

del mane

deled- to strike, beat

deledkile- to knock, rattle

delgere- to develop, expand

delgerenggüi development, exposition

delgerenggui-e detailedly

delekei earth, world

delüre- to come to oneself

temeči- to quarrel, dispute; compete

temege|n camel

temür iron

teneg stupid, foolish

tenggerlig gods, heaven

tengri heaven; god

tengri bol- to die

tengse- to compare, examine

tengsel comparison, examination

tende there

tendeče thence, thereupon, then

tendeki the one there (Ger. dortige)

tere this, this one, he

terge chariot, wagon

tergegür highway

dergede before, by, beside, at, *chez*

terigü|n head; beginning; first

terigüle- to begin; to be chief

terigülen et al., etc., and others

terigüten first, principal; *et al.*

tes- to suffer, endure, hold out

teske- to make suffer, let endure

tesül- to gouge out eyes

tede- plural oblique of *tere*

tedeger pl. of *tere*, strengthened

tedüi so much, up to; after, there-

upon

- ding* (Chin.) name of a year
tngri = *tengri*
tobčayan history, account
tobči button; summary, resume
tobray dust, ground
dobtul- to pursue, attack
todorqai clear, distinct
todqur obstacle, evil, misfortune
tuy banner
toya number, amount
toya tomši ügei since time immemorial
toyatan numbered, counted
toyo- to count, calculate
toyoči mathematician
toyola- to calculate, consider
toypol- to pass through; to become perfect
duyul- to comprehend
tuyura(i) hoof
duyuriy circle
toyor- to go around, revolve
toyoriyul- to make turn, revolve (tr.)
toynos peacock
toynosqa brick, tile
toytaya- to stop; to appoint, establish
toin monk
doki- to bow one's head
tokiya- to merit, deserve; to act in unison
tul- to attain, reach
tula (postposed) for, on account of, because of, in order to
tulada = *tula*
dolgi|n wave
doliya- to lick
toli|n mirror
toloyai head, peak, beginning
doloyan seven
doloyoyna a red thirst-quenching berry
doluya- to lick
tomši see *toya tomši ügei*
dumda middle, center
dumda oron middle land, central India: China
dumdadu middle, central
dumdaki the one in the middle
dongyod- to cry, scream
tungyay announcement, declaration
tonil- to be saved
tonilya- to save
toor net,
doora under, down, lower
ene doora here (under this place)
dooraki the one under
tugai circumstance, time, manner, means
dura|n desire, wish, inclination
durala- to desire, wish
durad- to remember, think about, converse
torya|n silk
doroyši downwards
doroida- to weaken (intr.), be conquered
doroidayul- to weaken (tr.), conquer
doromjila- to humiliate, insult
turqaru in *nasun turqaru*, all one's life
tus against, before
tus bol- to occur, happen; to show up, come upon
tus tus-tur each for himself
tusa usefulness, aid, advantage
ači tusa reward
tusala- to aid, help, serve
toso- to support; bar
toson ab- to catch, trap
dusu- to flow, drip
tosu|n oil, grease, butter
tušiya- to hand over, give, deliver
tušiya|n chains, fetters
duta- to lack
дутaya- to cause to lack; to take flight, flee
dotoyla- to prefer
dotoyši inside, in
dotora inside, in, the inner
dotorki the one inside
tutum each, all
duvaža (Skt.) banner
döčin forty
tüidker hindrance, obstacle
töge span
tügeile- to suspect
tügemel all, in general, completely
dügür- to fill up, fulfill
dügüreng full
tögöriг Mongolian monetary unit
tüle- to burn, set fire to
tülegde- to be burned
tüliye firewood
tülkigür key

tümen ten thousand
tün forest, grove, cave
tüne|*n* dark
dörbel obstacle
dörbel'in square, quadratic (script)
dörben four
türgen quick
düri form, shape, nature
dürsü|*n* form, shape, object
törö law, custom, usage, government
dürü- to insert, place in
törö- to be born, to arise
döröge stirrup
töröl birth, race, parentage
tüšimel (pl. *tüšimed*) official, minister
dötöger fourth

O/U

u (Chin.) name of a year
u interr. part., see § 44c
oboyala- to pile up
oboy clan, family, generation
učir reason, cause; content, circumstances
učira- to meet; to coincide
učiraldu- to meet each other; to be in touch with
uya- to wash
oytal- to cut up, slaughter; to cut down
oytaryui heaven, sky
uytu- to meet
uytuyul- to send to meet
uyu- to drink
uyulya- to give to drink
uyuči swallow, gulp
uyuta sack, bag
oi wood, forest, park
uil whirlpool, whirlwind
uila- to weep
oira near, close
oirata- to approach, to near
oiratu- to approach
uidqar melancholy, affliction
okila- to cry, lament
ugiya- to wash oneself
ol- to find, acquire, obtain
ulayan red
olayula many at a time
ulam gradually, bit by bit
ulam-iyar gradually, by degrees
ulamžila- to do progressively; to say to someone by means of another

olan very, many
ulari- to change, replace, move (tr.)
olboya track (in the grass)
olda- to be found, acquire
olong saddle girth
ulus nation, people, state
umai womb
umara north
umarta- to forget
ombo- to swim
omo milk
omoy = *oboy*
omoy pride, arrogance
omoyla- to be proud
umdayan drink, beverage
umdayas- to be thirsty
umta- to sleep
on (pl. *od*) year
una- to fall, fall down
onča only, sole
oni notch in arrow; mountain pass
onila- to set arrow to bow
onisu|*n* lock, spring; interior, essence
ungyasu|*n* wool
ongyoba ship
ongyon pure, sacred; the spirit inhabiting a material object
ungši- to read
unži- to hang
unta- to sleep
unu- to ride horseback
unuyul- to help to horse
unulya beast of burden, riding animal
uqa- to understand
uqaya|*n* reason, intellect
uqayatu possessed of reason, intelligent
uqu- to dig, hollow out
urala- to use craft, wiles
uran art, craft; handworker, artisan
uraqa bird trap
urba- to turn about; move, change
orči- to turn, revolve
orčin around, about
orčilang revolution; existence, organic world of beings
urida before, previously, once
uridqan-a a little ahead, in front of
uridu previous, former
uridučilan as before, in the old way
urin anger, passion

oriyaldu- to intertwine
uri- to call, invite
orki- to throw; a perfectivizing auxiliary, to finish
oro- to enter
 qura oro- to rain
oroγul- to make enter, introduce
oroi top, summit
 naran oroi bol- day breaks, dawns
 örlüge oroi čai- day breaks, dawns
oron place, land; kingdom, state; instance, circumstance
oros Russian
oroši- to enter, dwell, approach
 orošiγul- to introduce; to bring about
 orošil entrance, introduction
urtu long
ordu palace; camp, horde
oro place, bed
uruy tariγ family and friends
uruyu below, beneath
urus- flow
usnir headband, topknot
usu|n water
 usutu watery
usula- to water (horses)
od- to go, proceed
uda- to linger, dwell; to pass (of time)
otači doctor, physician
udaya time, opportunity
utaya|n smoke
odo = *edüge*
odolča- to accompany
odqan youngest
odu|n star
udurid- to lead, go in front, show the way
 uduridqa- to have show the way, to guide, teach
 uduriduyči leader, guide, teacher
uya- to bind, tie
uyara- to make soft, relax
oyun reason, intellect, soul, heart
oyutu intelligent, reasonable

Ö/Ü

öbči- to skin
öber oneself
öbere different, other, strange
 öbere, öbere each for himself

öberid- to watch as one's own
öber-iyen oneself
öbesüben oneself
öbür = *ebür*
öči- to say, answer (respectfully)
üčügen small, young
 üčügülen minor, a very little
üile deed, work, action, use
üiled- to make, do, create, carry out
üje- to see, observe; read, study; visit
 üjegde- to show oneself, appear, seem
 üjegül- to show, teach
üjesküleng appearance; handsome, beautiful; a beauty
üjügür end, tip, point
ög- to give; see also § 54
üge (pl. *üges*) word, speech, saying
 qayučin üge proverb
ügei (postposed) without, absence, lack, no sort of
 ügei bol- to die
ükeger corpse, cemetery, grave
ügegü poor; not existing
 ügeküre- to become poor
ügegüye both ... and; not
üker (pl. *üked*) cattle, livestock
ögere = *öbere*
ögeši|n net for birds, fish
ögede upwards
 ögede bol- to arise, come, appear
 ögedele- to arise, mount
ökin (pl. *ökid*) girl, daughter
ögire- to wither, decay
öglige alms
üküi- to die
 ükügül- to kill
 ükül death
 üküleng death
 üküdel corpse
ögügül- to have give
ögül = *ebül*
ögüle- to say, speak, talk, tell
 ögülegde- to be said
 ögüel word, statement; verb
 ögüeldü- to talk together, say to one another
ülküdkü- to faint
ügürge load, burden, cargo
öl food, provisions

- üle-* to remain, be left over; to surpass
ülemji more, greater, superior; chiefly
üliger story, history; comparison, model
üliger-ün dalai The Sea of Stories
öljei happiness
ölögčün female animal
ölöng famine; meadow
ölös- to hunger
ülde- to hunt, pursue
üldegde- to be hunted, driven away
ülki (preposed) no, not
ömgeri- to turn, roll, twist
ömkü- to put in one's mouth, to chew
ünege|n fox
ünemši- to believe, trust, recognize the truth
üne|n true, truth
üneger certainly, indeed
üne|n price, value
ünetü valuable
ünesü|n ash
öngge colour
önggüi- to stick out one's head
öni long ago
üniye|n cow
öndür high
ör dawn
örlüge early
üre fruit, seed, descendant; consequences, profit, advantage, reward
üre- to lose oneself, disappear, escape
üreji- to increase
örgege residence of a prince
örge wide, width
örgešin thorn
ürgülji always, incessant
ürgüljide unremittingly
örlüge early
ös- to grow up
öske- to bring up, rear
öskülge kick
üsü|n hair
ösür- to rush forward; to sprinkle, splash
öšiye hate, animosity
öd ügei vain, useless
ödter quickly
ötöl- to age
üde noon
üde- to lead, accompany
üdeši evening
ödü|n feather
üye member, part; age, time; generation
üye qoyar both together
üyer flood

V

- vačir, včir* (Skt.) thunderbolt; diamond
vaiduriya (Skt.) lapis lazuli

Y see J

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- yçin*, adjectival suffix, denoting feminine, § 22
- yda-*, medio-passive, after vowels, § 42
- ydaqui*, passive infinitive, used as polite imperative, § 47f
- ysayar*, < -*ysan* + *bar*, instrumental of preterite participle, § 31c
- ysan*, preterite participle, § 30c
- ytun*, polite imperative, § 47a
- yujai*, timative imperative, § 47e
- yul-*, causative, § 41
- yula*, forms collective numbers, § 46c
- i*, accusative, consonant stems, § 12
- ıyan*, reflexive suffix used after consonants, in genitive-accusative, dative, instrumental, § 20
- ıyar*, instrumental, after consonants, § 16
- ıyar-ıyan*, instrumental, reflexive, § 20
- ıyen*, reflexive suffix used after consonants, in genitive-accusative, dative, instrumental, § 20
- ıyer*, instrumental, after consonants, § 16
- ıyer-ıyen*, instrumental, reflexive, § 20

- ju*, subordinating gerund, after vowels and -*l*, § 29b
- juqui*, past tense form, see § 33b
- jü*, subordinating gerund, after vowels and -*l*, § 29b
- jüküi*, past tense form, see § 33b
- ke*, causative suffix, § 41
- kei*, pronominal suffix, § 35
- ken*, strengthening suffix, § 52d
- ki*, suffix to case forms, making a noun, § 52c
- kü(i)*, infinitive (also called future participle), § 30a
- l*, noun, derived from verb, § 39c
- la-*, forms verbs from nouns, § 53
- lang*, nominal suffix, § 55
- le-*, forms verbs from nouns, § 53
- lĕa-*, reciprocal voice, § 43
- lĕe-*, reciprocal voice, § 43
- ldu-*, reciprocal voice, § 43
- ldü-*, reciprocal voice, § 43
- leng*, nominal suffix, § 55
- lge-*, causative voice, § 41
- lya-*, causative voice, § 41
- luya*, perfect tense, § 33a
- luya*, comitative case, § 17
- luya-ban*, comitative, reflexive, § 20
- lüge*, perfect tense, § 33a
- lüge*, comitative case, § 17
- lüge-ben*, comitative, reflexive, § 20
- m*, durative, alternate form to -*mui*, § 26
- mui*, durative, § 26
- müi*, durative, § 26
- n*, gerund of absolute subordination, § 29a
- n*, stem consonant, stable or variable, see § 18
- nar-* plural suffix, § 24a
- ner-* plural suffix, § 24a
- nuyud*, plural suffix, § 24e
- niügüd*, plural suffix, § 24e
- qa*, causative suffix, § 41
- qai*, pronominal suffix, § 35
- qan*, strengthening suffix, § 52d
- qu(i)*, infinitive (also called future participle), § 30a
- ra*, forms verbs from nouns, § 53
- ra*, gerund of purpose, § 34b
- re*, forms verbs from nouns, § 53
- re*, gerund of purpose, § 34b
- run*, gerund of reporting, § 34a
- rün*, gerund of reporting, § 34a
- s*, plural suffix, vowel stems, § 24c
- su*, intentional imperative (older form), § 47b
- suyai*, intentional imperative, § 47b
- sun*, nominal ending, dropped in plural, § 24d, § 55
- sü*, intentional imperative (older form), § 47b
- sügei*, intentional imperative, § 47b
- sin*, nominal ending, dropped in plural, § 24d, § 55
- ši*, nominal ending, § 55
- šiya-*, forms verbs from nouns, § 53
- šiye-*, forms verbs from nouns, § 53
- tai*, modern comitative, § 22
- tayan*, dative, reflexive, § 20
- tai*, adjectival suffix (old feminine form), § 22
- taki*, nominal suffix 'the one in (a thing)', § 52c
- tala*, terminative gerund, § 34d
- tan*, adjectival suffix, plural, § 22
- tegen*, dative, reflexive, § 20
- tei*, modern comitative, § 22
- tei*, adjectival suffix (old feminine form), § 22
- teki*, nominal suffix 'the one in (a thing)', § 52c
- tele*, terminative gerund, § 34d
- ten*, adjectival suffix, plural, § 22
- tu*, modern dative, § 14
- tu*, adjectival suffix, § 22
- tuyai*, optative imperative, § 47d
- tur* dative, § 14
- tur-ıyan*, dative, reflexive, § 20
- tü*, modern dative, § 14
- tü*, adjectival suffix, § 22
- tügei*, optative imperative § 47d
- tür-ıyen*, dative, reflexive, § 20
- tür*, dative, § 14
- u-*, vowel intercalated before suffix beginning with consonant, § 25
- u*, genitive, after -*n*, § 11
- ud*, plural suffix, § 24d
- un*, genitive, consonant stems, § 11
- ü-*, vowel intercalated before suffix beginning with consonant, § 25
- ü*, genitive, after -*n*, § 11
- üd*, plural suffix, § 24d
- ün*, genitive, consonant stems, § 11
- y-*, form of *i* between vowels

- y*-, consonant preceding suffix beginning with vowel, used after vowel stems, cf. §§ 11, 12
- ya*, voluntative imperative, § 47c
- ya*, continuative noun, § 39b
- ya*-, causative suffix after -*i*, § 41
- ye*, voluntative imperative, § 47c
- ye*, continuative noun, § 39b
- ye*-, causative suffix, after -*i*, § 41
- yî*, accusative, vowel stems, § 12
- yîn*, genitive, vowel stems, § 11
- yu*, verbal form, see § 33c
- yuban*, reflexive form of genitive & accusative, § 20
- yuyan*, reflexive form of genitive & accusative, § 20
- yû*, verbal form, see § 33c
- yûben*, reflexive form of genitive & accusative, § 20
- yûgen*, reflexive form of genitive & accusative, § 20
- , (zero ending) simple imperative, § 47a

SUPPLEMENTS

By John R. Krueger

Supplement to the Grammar

§ 2—a. The question of how to pronounce Classical Mongolian is not an easy one, and it is resolved by the Mongols themselves in various ways. Most persons pronounce a written text more or less as they would speak their own speech, just as an Englishman reading aloud an American novel will use his own accent. Some Mongols use a style that follows the script conventions closely (a sort of spoken *oratio plena*), others convert the script entirely to a modern speech style (in effect almost re-translating it to their dialect), and still others create a blend of the text and their speech which may vary slightly at each reading.

My recommendation is for foreign students of Classical Mongolian to pronounce it artificially, with a European-style value of vowels and consonants, as it is spelled, because this will be better for them when they are reading text in native script. At a later time, should they master the popular speech, they can easily convert their literal reading style to a modern spoken style.

Final voiced consonants may be pronounced unvoiced at the end of a word or syllable.

§ 2—b. Although there is no notation in vertical script for long vowels, the long vowels are there nonetheless, as in such words as *kemĕkü*, *baiḡā*, or endings as *-bāsu*, *-āča*. This shows up clearly when old script texts are cited today in Cyrillic Mongolian in modern books.

If *s + i* occurs across a morpheme boundary, there is no resultant *š* (e.g., *üge*, word, *üges*, words, *üges-i*, words, accusative).

§ 10. The nominative particles, to which number we can add *bolbasu* 'if it be', *kemebesü* 'if one say', and *üjebesü* 'if one consider', function as markers to set off a topic phrase, almost disjunctively. The phrase "as for" (cf. Jap. *wa*) is often a good way to translate such a particle. Since the nominative particle sets off a phrase, it may sometimes occur after a case ending, as in these examples.

SK 38b10	<i>tere bičig-dür inu</i>	As for (what was) in this letter
UD 19a4	<i>busud töröl-dür ber</i>	As for (what he had done) in other rebirths
SK 3b4	<i>tedeger-dür ber</i>	As for (what was) at them, as for what they had
SK 8a7	<i>arya-i ber</i>	As for the scheme (acc.)

§ 12. English will permit some object-verb combinations, as “to babysit, to windowshop, to househunt”, but we cannot normally create such phrases as “to waterdrink”. However, this is the existing and normal situation in Mongolian and Altaic languages.

§ 15. The archaic ablative, *-dača/-deče*, may also be met, e.g. UD 107a30, *beri-dečege*n (reflexive).

§ 20. Mongolian, instead of much use of personal possessives as *my* and *your*, will employ the reflexive form on that noun possessed.

§ 21—a. An example showing *yeke* ‘large, great’, normally an adjective, used as a noun, is this.

PT 3 (71³) *idege umdaya yeke-i* She gave him a large quantity of
 ögčü food and drink.

§ 23. The first example, *ayula oi-dur odbai*, could theoretically also mean “the mountain went to the woods” (with two different nouns, this would be more logical), except that no one would obviously read it that way at any time.

§ 24—a. The ending *-nar/-ner* is only for animate creatures.

In general, one may say that in Mongolian the use of a plural form stresses the individual nature of the objects or subjects, rather than the class or category, i.e., not “the students, the books,” but “the various students,” or “the different books.”

Page 22. Under Selection II, in the first line, the sign || means that a new page (folio) began in the original script; it is an aid for anyone who tries to discover the passage in the original document.

§ 29. Gerunds.

29—a. The *-n* converb (gerund of absolute subordination) is frequently well translated by an adverb in English, as “he said in a—manner, as he—ingly said.”

Mongolian grammars and reference works have traditionally used a Latin terminology for certain grammatical forms. As it will be helpful for the student to know these terms, they are given here and in the next sections.

gerund of absolute subordination	<i>-n</i>	converbum modale
subordinate gerund	<i>-čü/-ju</i>	converbum imperfecti
coordinative gerund	<i>-γad</i>	converbum perfecti

§ 30. infinitive	<i>-qu/-kü</i>	nomen futuri
present participle	<i>-γčī</i>	nomen actoris
preterite participle	<i>-γsan</i>	nomen perfecti

29—b. It will help you out of many translation difficulties to know that *-čü/-ju* cannot modify a noun, i.e., *irejü kümün* “the coming man” is

not permissible. Instead, it can modify a verbal noun, e.g., *irejü baiya kümün* "the man who is coming," or *qariju iregsen kümün* "the man who had returned."

§ 31—e. Instrumental. The Latin name is *converbum abtemporale*. In the modern language it frequently has a continuative nuance, and sometimes that meaning will suit a classical text too.

§ 32. Style. As a general hint for translation procedure, it can be stated that the student should find a converb (gerund) terminating a clause (making certain, however, that the converb is not modifying something else), and translate to that point. Then seek the next juncture and translate to there. Never carry a phrase occurring after a converb back to the sense of the preceding clause.

§ 33—b. The example last on the page struck several reviewers as illogical, since the translation (I came, I saw, I conquered) implied a first-person usage. What the Mongolian means, strictly speaking, however is merely "after coming, and after seeing, there was a conquering."

§ 33—c. The verb in *-yu* is sometimes called a gnomic form, or known as the deductive present.

§ 34. gerund of reporting	<i>-run</i>	<i>converbum praeparativum</i>
gerund of purpose	<i>-ra</i>	<i>converbum finale</i>
conditional gerund	<i>-basu</i>	<i>converbum conditionale</i>
terminative gerund	<i>-tala</i>	<i>converbum terminale</i>

The conditional gerund may conveniently be translated by IF when the main verb is future; and by WHEN when the main verb is past. Note especially that *-basu ber* is adversative, i.e., "although."

Page 30, Selection IV, line 11.

The word *bolγan* (today it has a meaning of "each, every," postposed) is "making, as, in the capacity of." The phrase *amitan bolγan sanaju* means "he thought, making into a being" or just "he imagined (a being in the water who had assumed such a shape . . .).

§ 35. The personal pronominal forms are much less used than in Western languages; as noted above, Mongolian is very inclined to use a reflexive possessive in such cases.

Pronouns may also occur immediately after the verb, e.g., *sonusuluγa bi* "I have heard"; there is no particular nuance to this.

§ 36. An example of *öber-iyen* used as a subject is the following.

SK 8a3 *urida öber-iyen γarču* first he himself came out . . .
iregsen-dür

§ 37. There are one or two other emphatic forms patterned on *edeger*, *tedeger*, namely *gotalayar* and *bügüdeger* "they all, all of them."

Whereas English and to a lesser degree, Western European languages, require a pronominal object to finish the sense of a statement, Mongolian is very inclined to leave this unexpressed by any word, though the pronoun is implied in the phrase and may legitimately be added as part of the translation.

UD 21a11 *öggün soyorya* Please give (it to me)!
 SK 5b9 *bayan-u köbegün-lüge* ... bringing (her) along with
qamtu abču ireged ... the rich man's son ...

§ 39. iterative noun *-day* nomen usus
 continuative noun *-ya* nomen imperfecti

§ 40. adversative gerund *-baču* converbum concessivum

The same meaning may also be expressed with *-basu ber*.

§ 42. In the last line, read "After *b*, *d*, *g*, *r* and *s* of the stem, the ending is *-ta/-te-*."

Page 35 (Selection V), footnote 7, better as "when he had grown somewhat".

§ 43. An example of a stem which opposes meanings of these two suffixes is

orulča- to participate, go in together on
oruldu- to endeavor, to try

§ 45. Postpositions. English has only a few postposed phrases, such as "the wide world around," or "the door of darkness through" (cf. German *meiner Meinung nach*), but this is the prevailing situation in Mongolian and Altaic languages.

§ 46. Numerals. All of the powers of ten have a separate name in Mongolian, viz.,

arban ten, 10^1
jayun hundred, 10^2
mingyan thousand, 10^3
tümen ten thousand, myriad, 10^4
bum hundred thousand, 10^5
saya million, 10^6
jiua ten million, 10^7
dungšiγur hundred million, 10^8

There are even higher numbers recorded sporadically, but their meanings become confused, and the sources do not agree with each other.

§ 48. The text (SK 4a1) actually reads *kürügüliged*, but we emended to *kürüged*.

§ 54. Compound Verbs.

The antonym of *čida-* "to be able" is *yada-* "to be unable."

The use of *ab-* as an auxiliary means "to do something suddenly."

SS 66,2 *čuylažu abun* suddenly assembled

Kh.Gr. 141,6 *ta ediige namayi bayu-* you get me down from here
lyayad ab right away!

The use of *orki*- “to throw, cast” gives a completive or perfective nuance to the preceding verb. This usage grows more common as we approach modern times. It has become a standard feature of contemporary Buriat, where it renders the Slavic perfective aspect.

A compound with *üje*- “to see” gives a meaning of “to see if one can, to try, to attempt.”

Urga 3,29 *amsaḡu üjesügei* let me try and taste it
 SK 6b8 *toḡolaḡu üjged* when he tried to calculate it

There are also a few pronominal verbs in Mongolian, as the stems *yaya*- “to do what,” and *kerki*- “to do how.” They are used in Mongolian where English or a Western language would use an interrogative “why” or “how.”

§ 58 (New Section). Subtle Shift of Subject

Mongolian is not obligated to express a subject with every verb. Generally speaking, of course, it is self-evident from the context and general sense of the narrative, but very often a clause or sentence is grammatically impersonal, i. e., “there was a going,” or “there was a being,” though we know that to translate “he went,” or “they were” is the only sensible thing to do. To be aware of this will aid you many times in translating. As a result of this, it sometimes happens that the subject at the end of a sentence may not be the same as at the beginning—in the middle there has been what I term a “subtle shift of subject.” The sense always makes it clear who is doing what, but unless you are prepared for such a shift, you will be confused. The following is a good example.

SK 4b2—3 *tere qayan ber . . . oduyad* The Khan . . . proceeded, and
keḡiye sidintü keḡür-i üjged when he beheld the Bewitched
üldegsen-dür, amiri neretü Corpse, gave chase, and he
modun-dur abiraḡu odbai. [not the Khan, but the Bewitched Corpse!] went and climbed the mango tree.

In modern grammatical terms, one might say that the surface structure has no subject, but the deep structure has a subject.

Page 49 (Selection VI), part 3, lines 18—19.

This is poetry, and should be divided this way.

nigültü kilinča üiledbesü,
amitan tamu-dur unayu;
buyan üiledbesü,
degedü sain töröl-dür töröyü.

CORRECTIONS TO READER

These changes could not be made on the original pages for technical reasons (they occupy more space than is available without re-setting).

p. 41, first line	<i>-yin tula</i>
p. 50, line 27	<i>nigülesügčī čī man-u</i>
p. 53, line 17	<i>dayaʃu üʃebesü</i>
p. 55, line 82	<i>ilüi tayalan ein</i>

Supplement to the Glossary

Note that these entries are in an ordinary A to Z order. Some entries are new listings; others correct or give new meanings to existing entries; some apply to the supplemental readings book.

ab ali whatever
abči- to bring, fetch
abiri- to mount, climb up
abulča- to promise
abun alda- to almost catch
ači tusa good deed
alban üje- to pay taxes
aman abu- to promise
amsa- to taste
amurlıyuluyçi = amurçıyuluyçi
aryada- to employ means, persuade
atala as long as, while

ba бүрүн = ba бүрін all of us;
 universal

bari- 1. to take, seize, catch
 2. to build, erect, construct
 3. to present an offering

-basu ber although

Bede proper name (old name of Mongols)

beriye club, cudgel

beye bildar body and appearance

bol-: *ese bol-* to disagree

boluyajai I wonder if it would be possible

busu: preposed: other, different
 postposed: not, without

bütü- to produce, fabricate

čing firm, firmly

daila- to cope, compete

dailalda- to be hospitable, to entertain

darbayulya streamer

degere upon

dil = del mane

doytunalabai = dotunalabai showed favoritism

dolojoyana red berry

doroidayul- to lay low, humble

düri intention

dvib continent

ed see *tavar*

-ete busu apart from, except

egeriñü = eriñü seeking

elige uruyu stomach-down

ese bol- to disagree

yadanaši out in front

yociqa (Manchu *göcika*) subject, adjutant, subordinate

yodoli ball-pointed arrow (to stun birds)

geigsen the one who shed illumination

gele it has been said

gengsigür-tele to the point of lamenting, wailing, bemoaning

in = yin genitive

jabdu- to be about to, to almost

jergeber simultaneous

jıyala- read *jıyalya-* to teach

kabalik city name, distorted form of Cambaluc, or of Kapitalivastu

kenggerge drum

ker ki- to do how (also *kerki-*)

kerem a kind of fish

keüken also: girl

kötel-, kötol- correct to:

ködel- to move

kötül- to lead, conduct

mede- to learn, find out, know; also, to rule, dispose

musaragi opal (or another precious stone)

Nāgārjuna proper name, Buddhist saint

namañi for *namayi* me

namur fall (season)

nasun-a tegüldür 'perfect in life', a disciple

nima form of *i he

- olanta* many times
onila- to nock (set arrow to bow)
oroi 1. top 2. late
naran oroi bol- night falls
oros Russian, European

öçi- to say (from lower to higher);
to address, intone, depose; to
speak respectfully to
ögedele- to go upstream
ögüle- same as *ügüle-* to speak
ögte- to be given
öni for a long time

pad (Skt. *phaṭ*) a mystical syllable

qayarqai split, broken
qairala- to bestow
qalun read *yal-un* "of fire"
qatayuji- to endure hardship
qadum betrothed
qoitu future (not "past")
qudal deceit, false, counterfeit

sakiyulsun totem, *genius*
soqur blind

šibtura- to slip down
šingü- to nestle, snuggle
šiga- to peer.

tail- to take off (boots)
terigüten "etc., the other things"
- tedüi* size, so much as
tiib see *dvip*
toyosun dust
tokiya- to coincide, occur together
(not *dokiya-*)
tosu- to receive, get, accept
tul- to support
tugai on account of, because of

uyuyata completely
uiradučila- (*oyiradučila-*) read
uridučila- to do as before
unin = *utayan* smoke, mist
unin-u morin smoke horse (i.e.,
a horse made of the smoke)
urala- to be a craftsman
urid former
uridaki that in the previous
urtuyulin length
uruy relatives
urus- to drift, float

üge-ber bol- to comply, agree
ügei after two nouns = "and"
ülü bol- to be impossible, not be
permitted
ündüsün root, foundation, basis

viyagirid (Skt. *vyākṛta*) prophecy

yayu ba nothing at all
yambar bu whatever, any kind of
yosuyar according to

CORRECTION TO GLOSSARY

Page 77, lines 7—8 of left-hand side

todorqai clear, distinct

todqur obstacle, evil, misfortune

are out of order according to the system there, and should be after *dotorki* towards the end of the right-hand column, same page.

Walther Heissig

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Third Printing

(Porta Linguarum Orientalium, Band I)

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